Rejection of Errors n. #36

Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.



JANUARY 17, 1972 — No. 1039
27th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Christian Reformed Church joins in "Key 73"

Grand Rapids (NS) — The Christian Reformed Church, in a specially prepared pamphlet, explains its participation in "Key 73". "Key 73" is designed as a framework to enable denominations to work together in evangelism. The goal is to share Christ with **every person** in North America in 1973, so the pamphlet states.

Doctrinal differences are "recognized and respected," a policy statement says, "with the Word of God the springboard for action and Jesus Christ the common bond among participants."

The range of evangelistic outreach, which should be each church's own, is expected to vary from "traditional forms to vastly new, innovative styles of withness."

The participation of the Christian Reformed Church is by means of a plan, called "Evangelism Thrust". The plan is a response to the Synod's decision which directed the Board of Home Missions to "assist every congregation of the Christian Reformed Church to establish evangelism as a priority and to set specific evangelism goals."

News sources at the Board of Home Missions added that toward the close of 1971 the Synodical Interim Committee has called in representatives of independent organizations which during the past years have grown from church members of "laymen" for the purpose of evangelism. The Evangelism Thrust program, which has material available for weekday Bible Clubs, also has a booklet available which lists materials which are available on the market for the use of churches. In addition, Evangelism Thrust is putting out a manual for the education of the church member for his task in the church's evangelism program.

Existing organizations not originated through the Board of Home Missions include the Christian Laymen's League, the Christian Service Club, and in Canada, the Youth Evangelism Society.

Editor Calvin Bulthuis dies at 47

A few weeks ago editor Calvin Bulthuis' office at the Wm. B. Eerdmans Publishing Company in Grand Rapids looked like a work area from which he had momentarily been called away. Letters, over the desk. The wall behind the desk was lined with books, and manuscripts and books were spread on the floor alongside the desk stacks of hundreds of periodicals hinted at the enormous amount of work done in that office.

Bulthuis hadn't been feeling well. He was admitted to Butterworth hospital for observation. He was running fevers. Exploratory surgery revealed terminal cancer. On the day before Christmas, 1971, he died.

His death was a sudden shock to all who knew him. Born in Grand Haven, Michigan, Bulthuis graduated from Calvin College in 1949 and received a master degree in English literature from the University of Minnesota in 1950. He taught for two years, then came, after a brief period at the Zondervan Publishing Company, to Eerdmans. When Wm. Eerdmans Sr. died, Bulthuis became responsible for the editorial direction of the company. A few months before he died he was named Editor-in-Chief of the **Reformed Journal**, which he had served as its managing editor for many years.

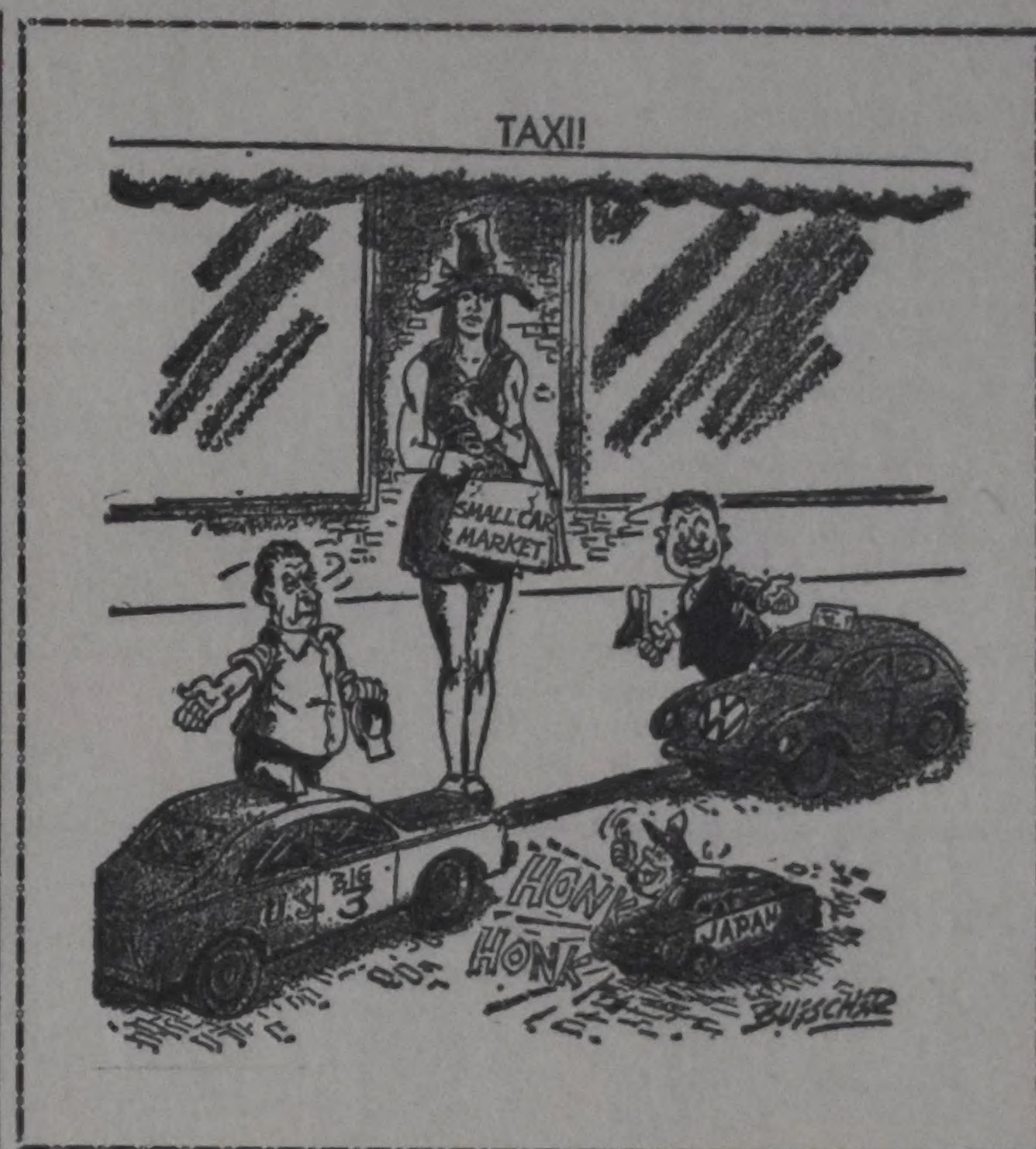
Calvin Bulthuis was an energetic man whose "We want to remain Reformed," became a household word at Eerdmans. He also was an unusual book editor, who demanded quality work from authors, but also showed them how to produce the quality he expected, and encouraged writers individually. As an editor and as a person, Bulthuis made many friends, as the large attendance of authors, editors, co-workers, publishers, and educators at the funeral services held at the Calvin Christian Reformed Church evidenced.

Only a few days before the editor died, an author whose book manuscript was under examination for possible publication, stopped in to see Bulthuis at his sick bed, as a friend. Though in pain, and knowing he was dying, the editor wanted to discuss the manuscript with the author. The author refused to talk about it then, but the incident may illustrate something of the respect and friendship Bulthuis created through his work.

A eulogy, written by Professor Stob, was read by the Reverend Mr. Clarence Boomsma, who officiated the service. At the conclusion of the service one of Bulthuis' favorite hymns swelled from many hearts as a final voice of victory over death and grave. "So shall each fear, each fret, each care, be turned into a song."

Visibly touched, the minister led the procession out of the sanctuary. Following him were Bulthuis' widow, Joan, his daughter and three sons, family and relatives. May the God of grace sustain them in their bereavement.

—cb.



Princess Beatrix Chair at Berkeley

Berkeley, California — The Department of German, University of California at Berkeley, announces the establishment of a Chair in Dutch Studies endowed by the Government of The Netherlands. The Princess Beatrix Chair of Dutch Language, Literature and Culture, is held by Professor Dr. Johan P. Snapper, a native of the Netherlands who earned his Ph.D. degree at USLA, and who has been on the German Department faculty at Berkeley since 1966.

Dr. Snapper is the author of two books on the contemporary Dutch literary scene. The first, **Post-War Dutch Literature: A Harp Full of Nails**, was published at Delta, Amsterdam in 1971. The second book, a study in major writers of The Netherlands, is to be published in 1972. Professor Snapper is a graduate of Calvin College.

The newly established Chair is backed by library holdings of 80,000 volumes of works in Dutch, and allows for the expansion of the Dutch curriculum toward a major in Dutch. A graduate program is also being planned. Eight courses are offered in Dutch during the 1971-'72 academic year.

The Department of German further announces that a limited number of teaching assistantships and fellowships is available to prospective graduate students. Inquiries should be addressed to the Chairman, Department of German, University of California, Berkeley, California, 94720.

Student(s) to Serve Internships in Washington, D.C.

Twenty students from Calvin College, Grand Rapids, Michigan, are spending 3 weeks in Washington, D.C. between now and February 1. Each of the students has been assigned to a member of the Senate or the House of Representatives for training in government operations. Students will receive course credit in place of the course work otherwise done on campus.

All students will live together at the Dodge House Hotel in Washington, D.C.

The Calvin College sponsored program seeks to give the students a first hand exposure to the maneuverings and workings of the legislative process. For a period of three weeks, each of the twenty students specially selected for this program will work regular forty hour jobs in the Congressional and Senatorial offices to which they have been assigned. In the evenings, they will attend lectures and seminar discussions conducted by prominent government officials and political leaders.

The program is under the direction of Dr. Paul B. Henry, professor of political science at Calvin College, who has had several years of experience on Capitol Hill as a legislative assistant. Henry expressed his appreciation to the many Congressmen and Senators who have been cooperating in this program, saying that "It testifies to the legislators' willingness to try to bridge over the alienation and disaffection which so many students presently sense in relation to their government."

Calvin College was one of the first colleges in the nation to experiment with the innovative "4-1-4" academic year which makes such programs possible. Under this program, the students take two semesters of concentrated study in four courses, and have the month of January free to participate in educationally related enterprises such as language study in Europe, independent study directed by their professors, or work-study programs such as the one conducted in Washington, D.C. The "4-1-4" program has been enthusiastically received by the students for the flexibility and innovation it allows in an otherwise generally fixed academic calendar, and for the fact that fall term final examinations are completed before the Christmas recess.



A CHOP OFF THE OLD BLOCK—Kim Pisut, 7, who defeated 17 boys to win the American Karate Association's National Open at South Bend, Ind., uses heel of her hand to break a board held by her father, Thomas, a karate instructor in Highland, Ind. Kim weighs 47 pounds, has two long red pigtails and wears a karate blue belt.

The publication explosion on the College Campus

The easy availability of the photo-offset printing method and the IBM typographical typewriter to anyone who can afford the price, recently has produced numerous causes for publishing. An increasing number of professional and amateur writers creates new causes almost daily. Some of these causes seem to fill a need, others appear to create greater problems than they attempt to solve.

The Boulder Fish, going into its twelfth issue, is a newspaper type pamphlet intended as a Christian outreach for college students. The objective of the paper is, "not only to say that there is a Christian point of view, but to demonstrate what that point of view is in regard to topics that concern all of us today."

In 1969 several Christians began a mass literature project on the Colorado campuses that God is alive. The Fish was born, circulating as many as 37,000 copies per issue. The staff which includes students and faculty members, is headed by Clifford E. Bajema, Christian Reformed campus minister. The Fish is very much alive, but, like many small magazines, is in financial trouble.

Student Action, in its fifth year, comes out quarterly with a tabloid newspaper-style and is produced by the Campus Crusade for Christ, San Bernardino, California. Primarily a paper by and for students who are interested in reducing the Christian life to four basic spiritual laws.

The Way magazine, now edited by Earl Schipper of the Christian Reformed Board of Home Missions, is still going strong. The Way says little but shows a lot. Monthly, it shows to approximately 100,000 students and non-students the Way of life in catchy visual layouts and direct quotations from the Bible commented upon by normal human beings living now.

New Reformation, a new monthly newsletter and review of Christianity on Campus, is edited by Jon R. Kennedy, Santa Barbara, California. A former minister of the Presbyterian Church, Kennedy resigned "in protest over a synod resolution attacking the cultural mandate as unbiblical." He is not affiliated with any church at the present time. His journalistic record shows him as a past-asso-

(Continued from page 2)

THE PUBLICATION EXPLOSION

(Continued from page 1)

ciate of Dr. Carl MacIntyre's pamphlet, Christian Beacon.

In the second issue of the first volume of New Reformation Kennedy claims to be working on "the first attempt ever made to comprehensively define and analyze the task of the Christian in mass communication who would self-consciously serve Christ in his communications." This bold claim is based upon his definition of Christian journalism: "Christian journalism is radical; that is, rooted in Christ, and has as its purpose the proclamation of Christ's Lordship by faithful obedience to God's commands applying to social communication."

(Kennedy rushes in where Kuyper feared to tread.)

Credo, an all-Canadian monthly, is in its eighth year of "helping youth to understand and experience the continual newness of living out of the Word of God."

Though newness, even as a purpose for a magazine, tends to wear off or to follow its own pattern, staff writers and contributors keep looking for new words and means to express the Christian life in a celebrative manner.

Financially, the Credo staff is in trouble. A recent newsletter presses the panic button. "We owe the printer $3,350.00. This is too much. On November 17th, at 8:00 P.M. one of the Credo editors was contacted by the printer with the following message: "I will finish the November issue, of course, but I cannot do the December issue i you guys dont pay me a minimum of $2,000.00 by a week and a half from today!"

So there it is: pay or fold. Imagine the opportunity for you who like to talk about "Christian Action!"

The publication explosion hasn't calmed down as yet. It is expected, however, that the increasing cost of production and mailing will take many pamphlets now circulating the campuses out of circulation, and that only a united effort in Christian journalism will survive the coming years. Established periodicals stand a better chance than younger and smaller ones.

A large number of underground papers written by students and radicals who claim the "establishment" newspapers slant the news are generally short-lived. An examination of the students' own writing easily brings to light that they themselves are becoming a new establishment of a vocal minority which slants the news to their limited view on current issues.

While communication itself is falling apart, media increase like one-day butterflies as a tribute to a new kind of intellectual and spiritual anarchism and individualism on both sides of the Christian fence.

CB.

Not by Bread Alone

People often refer to the good old days. Those days are over. At least that is the implication. "Gone are the days when I was young and gay." Many people are not all that excited about the future. What will it bring?

How about the present? No one can say that there are no reasons for concern. There are! There is division, disagreement and lots of energy spent in the Christian community which seems only related in a remote way to the battle in which the King has really placed us.

We ask questions about our young people. They join us in singing, "Faith of our fathers . . . we will be true to thee till death." Will they?

Not only do we meet things which are discouraging, from time to time we also meet encouragement—and we all need that.

ON November 29 a number of people filed into a room at the Holiday Inn in Chatham, Ontario. The occasion is a hearing conducted by the Ontario Labour Relations Board. Eight Christian workers wish to have the equivalent of their secular union dues paid to a registered Canadian charity. Since the passing of Bill 167 this has now become possible—at least for a limited period of time—for those who, due to their basic religious convintions, can not support a secular union.

On this Monday afternoon six of the eight appear before the board and give their testimony. The six are all from Chatham. There is Mr. Gerald Sluis, father of eight children, member of and elder in the First Christian Reformed Church of Chatham. He objects to supporting a union which is not Christian. For him the Bible, which is God's Word is the guide for all of life, for labour too. The Building Service Employees Union, which is the union at the St. Joseph's Hospital in Chatham, makes no mention of the Word of God in its constitution. It is at this hospital that Mr. Sluis and the other five people work.

We are informed that the union is only interested in money. How can that be squared with the central commandment of the Scriptures which is that we should love God above all and our neighbour as yourself? Life may not be reduced to making money only. Further questions about financial contributions to church and christian school are asked. These and other questions are all asked by lawyer Mr. W. Herridge, legal counsel to the Committee for Justice and Liberty, who represented all employees legally. From time to time some questions are asked by the Board conducting the hearing.

The union has no representatives present to contest the request of these witnesses.

After some time the Board indicates that it is satisfied regarding Mr. Sluis' Christian testimony.

Next comes Miss Leny Witterholt, age 31, also a member of the First Christian Reformed Church in Chatham. Her testimony is that she loves the Lord and cannot support a union not in agreement with the Word of God. The Labour Board asks whether she knows of the C. J. L. Foundation and the Christian Labour Association of Canada. The answer is that she appreciates the struggle for freedom of the former. In response to a question whether she is a member of the C. L. A. C., the answer is yes.

The next three people to take the witness stand are members of the Grace Christian Reformed Church in Chatham. First there is Mrs. Hessy Byma 22, then Miss Bertha Boersema 18, and Miss Margaret Tolsma 19.

A pattern emerges as you sit and listen to the answers these young ladies give. It is a pattern much in agreement with that of those whom we heard before. Church is attended faithfully on Sundays whenever possible. The church and other causes such as Christian education are supported financially. The Bible is read on a regular basis. As Christians we must always be witnesses to others. That holds for one's daily work in the hospital too.

As I sit and listen I sense that these people display no tension between personal witness, and communal witness. It is only too bad that many other people do. At the same time it is great to hear such young people testify. It gives new courage for the future.

Mr. J. Brinkman member of the Canadian Reformed Church in Chatham is the last to take the witness stand. His wife accompanies him as Mr. Brinkman is hard of hearing. A written testimony is handed to the Board. After the Board reads it, Mr. Brinkman may leave the witness stand. Apparently his written testimony is very convincing and needs no verbal substantiation.

That's all for today. Tomorrow two more people will have to appear. Apparently the unions involved will also be there. "That makes it more interesting for spectators only," my Canadian Reformed colleague remarks to me. I agree. It will not be simple for those who have to speak their convictions. But then, as congregations we had prayed the day before. We had also been reminded of the promise of the presence of the Holy Spirit all the days of our life.

Tuesday, November 30, 1971

Mr. John Stroomenberg of Sarnia is the first man to be on the witness stand. He will be there for several hours. Mr. W. Herridge legal counsel for the C. J. L. Foundation again represents the employees. He begins to examine in his own unique exemplary way. In response to questions, you get the picture of a man who is fifty-two years old, father of four children. His children attend the Christian School in Sarnia, for they should be educated in the way of the Lord. He supports Salem as well as the local Second Christian Reformed Church in which he serves as an elder. To be an elder is to take part in governing and leading the congregation. Mr. Stroomenberg is also president of the General Workers Local 6 of the C. L. A. C. in Sarnia. At their meetings they do basic research from a christian perspective. They attempt to formulate christian principles for labour.

Mr. Stroomenberg is a laboratory technician with the Polymer Corporation in Sarnia. It is the Oil, Chemical and Atomic Workers union (OCAW) at the Sarnia plant with which Mr. Stroomenberg has his difficulties. For him, the union has created some definite impressions such as the heroism of going on strike and the conveying of a spirit of class warfare. The latter places people in two categories, namely, those who have the money and supply work and the employees. The impression given is that these two constantly try to get as much from each other as possible.

Apparently the union also promotes a brotherhood of employees who have to stand together right or wrong. The Bible teaches, however, that we are neighbours to every man whether that be management or labour.

The witness further indicates his difficulty in supporting a secular organization which does not state in its constitution that it bows before the Word of God and does not recognize Jesus Christ as ruler and final authority. He further reads from Revelation 13 which speaks of not being able to buy or sell without having a mark.

Why did Mr. Stroomenberg continue to work at the plant? He weighed matters carefully and never felt at ease. He joined the C. L. A. C. and C.J.L. in order to eventually find a way out.

The interview goes on and on. It becomes clear that the objections to the union basically lie in the union's thinking and outlook. *Materialistic-humanism* — this the witness contends is the basic philosophy of the OACW. The union recognizes no authority above the human mind and looks at wages and fringe benefits only in a horizontal context.

Back to the Bible.

For a second time the *Good News for Modern Man* appears on the scene. In response to a question as to what is wrong with leaving God out of a union and wage considerations we hear the words, "Everything you do or say, they should be done in the name of the Lord Jesus, as you give thanks through him to God the Father." (Col. 3.17). Mr. Stroomenberg will further clarify what he means. Out comes the *Psalter Hymnal*. He reads Lord's Day 50 of the Heidelberg Catechism. "What is the fourth petition? Give us this day our daily bread. That is, be pleased to provide for all our bodily need, that we may thereby acknowledge Thee to be the only fountain of all good, and that without Thy blessing neither our care and labour nor Thy gifts can profit us; and, therefore, that we may withdraw our trust from all creatures and place it alone in Thee."

Further questions are asked about Sunday work. Finally it is stated that the OACW should give the same freedom C. L. A. C. provides.

Union officials present.

The OACW was represented by three men. They now get their turn to ask questions of Mr. Stroomenberg. They want to establish that the witness would under no circumstance condone Sunday work. The witness, however, declares that there are works of necessity which must be performed on Sunday as well.

The preamble to the union's constitution is read. To the question as to what is wrong with it the answer is that the wrongness is found primarily in what the constitution does not say.

Questions are asked about other Christians who support secular unions. The answer is simply that each has his own responsibilities to take care of. Furthermore, one can be a christian and be sincere and yet be wrong.

Does Mr. Stroomenberg object to paying taxes. The answer is no, but the witness rightly senses where the union wants to lead him. We must pay taxes because government is God instituted. You can not place the government and a labour union on equal level. Government has a special office to fulfill which was ordained by God Himself. The union then states that being materialistic is okay. Christ Himself fed the multitudes.

At one point the chairman of the Labour Board reminds the union that under the present act the Board has to decide whether a person's wish to be out of a union is based on religious conviction or not-- no less and no more.

The union stated that Mr. Stroomenberg's convictions were not strong enough. It was admitted, however that all have religious convictions of some degree.

The last to take the witness stand.

This is Mr. John Pluimers, 56 of Essex. He is a Maedel's Beverages Ltd. truck driver. The union at the Essex firm is the Teamsters' union which is not represented to oppose Mr. Pluimers. The latter has eight children. He is a member of the Essex Christian Reformed Church in which he has also served as an elder. In response to further questions we hear that life is service to God and our neighbour. We must live by the light of the Scriptures in all of life. Without Christ we can not do anything, not in daily work either. We must always ask theLord what He wants us to do. The Bible also declares that we must prove the spirits of the times to see whether they are of God or of this world.

Mr. Pluimers stated that when we pray *Thy kingdom come*, that prayer has serious implications. He also asked the Lord that he might be totally convinced that what he was doing be the Lord's will. Asked whether he felt that what he was doing was God's will the simple answer was yes.

The final word of the board was that it would reserve judgment until a later date.

Concluding Remarks.

1. The hearings before the Board were reported in the newspapers such as *The London Free Press, The Windsor Star*, and *The Chatham Daily News*. It is good that the public at large is reminded once again of Biblical principles which are part of the good news.
2. This article was not written in order to try to make heroes of certain people. Is it written in order to share with you the testifying to the power of the liberating gospel of Jesus Christ.
3. There are many people who did not make use of the possibility to pay to charity instead of to a secular union. Some of those people may not see any problems. That is unfortunate. However, there may be others who did not make use of Bill 167 but who nonetheless feel ill at ease about not having done so. Then there are those who never supported any secular union at all. Some quit their jobs because of their convictions, and even had to move to other places or provinces to find work. Let's not forget to pray for each other.
4. I counted eight fellow pastors at the hearings. May we be found faithful in continuing to proclaim the unsearchable riches we have in Christ and which do have implications for life in its entirety.
5. To sum it all up, "All glory be to God most high, to Him all adoration." That sounds a bit like the angels' song that first Christmas night when they sang of peace, the kind of peace which penetrates all of God's big creation.

Ralph Koops
Pastor
Grace Christian Reformed Church
Chatham

Church Announcements

CHR. REF. CHURCH

Called

to York, Ont., Rev. M. De Vries of Toronto Rehoboth), Ont.

to Brantford, Ont. Rev. J. J. Hoytema of Grimsby, Ont.

Declined

for Peterborough, Ont., Rev. Al. J. VandenPol of Georgetown, Ont.

•

"AND HOW WAS IT?"

And so our midnight New Year service was held, it was a beautiful evening, the air was still with the moon coming out at times as if they wondered too how that service in the Maranatha church of St. Catharines would turn out.

As relatives we had come together earlier in the evening. We talked and played a game to shorten the time. And then at fifteen minutes before eleven we set out to church. To tell the truth it was more with curiosity then with holy expectation that we turned into the parking lot of the church

It turned out to be that there were not too many cars yet. Maybe the pessimist and opponents would be right after all that consistory was doing the wrong thing by braking family traditions of celebrating old and new year with friends and relatives at home instead of in the church.

And it seemed as if many people have thought the same thing, because a few minutes before eleven the main part of the church auditorium filled up with people, as if they had figured too, no use to hurry because there will be plenty of room anyway.

Our pastor had chosen as scripture passage the well known psalm nr. 90, and the text from Psalm 121.

And how beautiful it came out in this service of leaving the old of 1971, and entering the new of 1972, that our pastor was able not only to look back in what had happened but at the same time could tell the congregation to look ahead where our help would be coming from.

And so between offering and confession of faith the clock slipped from '71 into '72.

"And how was it?" That question can best be answered with the smiling faces outside the church when everyone wished everyone a happy and blessed New Year for 1972.

The snow and cold was everywhere, but it seemed as if Someone from on high had kept in his breath to look down on "Maranatha".

B.L.

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SOMETHING IS HAPPENING

Visitors to the wellknown Berkeley University in California may run into students carrying a Bible. This in itself is already remarkable in the light of the recent history of this university. Berkeley was getting a name as a place of unrest and riots. This has altered.

A closer look at these students reveals something more. They appear to be Jewish. Jewish students with a Bible and signs all over the campus with the words "Jews for Jesus". Anyone who knows a little about Jewish missions, either in Europe or in America, is aware of the huge obstacles these missions faced when approaching a Jew with the Gospel. There were indeed converts, but compared to the efforts and years of Jewish missions, these converts were few.

According to an article in a recent issue of ETERNITY revival among Jews is not a matter of California alone. It happens all over the United States. Jewish converts to Christianity come together in bible study groups and discussion meetings all over the continent.

When Jews become Christians it does not mean that they stop being Jews. To the contrary. They feel themselves more Jewish than before. They are strong supporters of Israel, they show a keen interest in Jewish literature and they are ready to cooperate in whatever is undertaken to bolster the Jewish community. A 20-year-old Jewish girl put it this way, according to ETERNITY, "I didn't really know what it meant to be Jewish until I accepted Jesus. Now I know I'm more Jewish than ever, and I appreciate being Jewish now. Before I just took it for granted." What this girl said is the conviction of many Jews who turned to Christ.

This is another sign, and a very remarkable one,, of the working of the Holy Spirit in our times. Remember that the Lord once rebuked the Pharisees because they were able to notice the signs in nature, but they failed to see the signs of the Kingdom of His Father, We are not asked whether we agree with everything new on the religious front. We have to notice what is going on. Young people, ,in amazing numbers, have left their drugs and threw themselves in the arms of the Saviour of the world. That has taken hold of them to such an extent that they are not ashamed to stop a passerby and to ask him or her whether or not they know Jesus Christ. The meetings of Kathryn Kuhlman attract thousands of people and almost every (or may be every) meeting testifies the working of the Spirit of God. Missionaries abroad report of the unexpected response to their preaching. Young Churches, such as the ones in Indonesia, South America, and Mexico experience a tremendous growth, in spite of persecution like in Mexico. There are even reports that there are signs of a very lively development in the underground churches of communist countries.

All these things must catch our attention. The last prayer in the Bible, "Come Lord Jesus, come quickly", is not a pious wish. We may be sure that the Lord is very eager to come, to hasten the day. The fact is that the Lord is very patient, because He wants men to come to repentance. (2 Peter 3:9)

Do we see what is happening in the World? Are we aroused by it? We should not be surprised if one day a boy or a girl taps us on the shoulder and tells us: "Jesus is coming!" Are we, church people of 1972, ready for it and are we just as anxious?

D.F.

Friends Call for Prayer, Fasting While Nixon Visits China

Portland, Ore. (EP) — The President of the United States must go to China with the knowledge that thousands of Christians are on their knees asking God to give courage and strength of character in approaching the Chinese leadership.

So stated the Rev. Jack L. Willcuts, pastor of Reedwood Friends Church here. He urged Americans to write to the President assuring him of their prayers and to set an entire day for fasting and praying.

The pastor called for a "groundswell of concern" ahead of the proposed summit meeting, asking Christians to gather in churches, homes or elsewhere to pray for Mr. Nixon's Peking trip.

"We pray for God's presence to be so evident that they will pursue those ends which are right rather than takng a convenient, pragmatic course of action," he said.

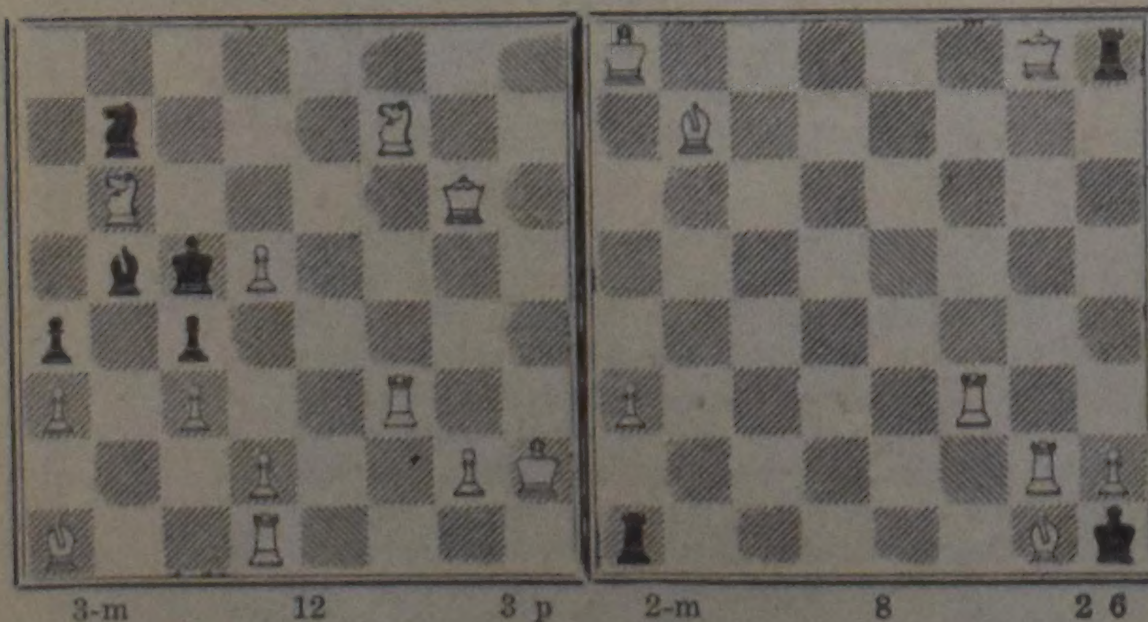
Let's Play Chess

Editor: Charlies Hess

SECOND SERIES OF PROBLEMS IN JANUARY

474
F. Healy, Britain 1861
5

475
B. Kozdon, Germany 1962
3



3-m 12 3 p — 2-m 8 2 6

NOTES

1. The second series is a nice continuation of the first one. The ideas shown are much simpler than in the previous problems, but in both cases they have to be seen, more than be found.
2. Healy's production won some fame since the author published it as an original more than a century ago. It is still excellent in the judgment of chess experts today. If you are able to find more than one solution of this problem you should write both of them in full.
3. No. 475 is a very cut 2-mover made by a rising star in the problem world. Often solvers have lots of trouble with this one. Key and threat, if any, should be shown in your letter.
4. The deadline for the January solutions is the 20th of February (postmarked). Non Ontarians have time till the 25th with the same condition.

THE ABORTION DEBATE

Abortions up to 24 weeks of pregnancy are available without wait at reasonable costs in Hospital and Hospital-affiliated Clinics. Costs range from $250 - $400 for a D & C up to 14 weeks, and $700 for saline evacuation, 15 - 20 weeks.

This is the way a New York travel agency is advertising its services after it has branched out into the profitable business of offering an all-inclusive "abortion-package". Since New York State has changed its laws in 1970 to make abortion legal when performed by a licensed physician up to the first 24 weeks of pregnancy, New York City has become the Mecca of an Abortion Pilgrimage.

To most of us, I take it, such an ad gives a somewhat sick feeling of disgust, if not anger. Why? Is it the crass commercialism of exploiting a sad situation of human despair? Yes, that is a good part of it. But there is more to it. We have been brought up with the idea that pregnancy is something delicate and mysterious. You used to whisper about it. This screaming ad shocks us. Our deepest and tenderest feelings of reverence for the fragile beginnings of life are violated. The dream-like quality of silent wonder around the expecting mother explodes with noisy profanity into a messy nightmare.

"That is just what we need," others will say. "It is about time that we are roused from our dreams of the bliss of pregnancy. For too long we have taken this dream for granted. The facts, however, show that all through history women have suffered under the burden of pregnancy. Often this burden got women down to physical and mental exhaustion. Often it got women down to despair-driven visits to the "butcher shop" of back alley abortions, or, not really all that different, to the very point of suicide. It is time that we are shocked from our pleasant dreams into the cruel reality of many woment intent to terminate their pregnancy. The real issue is not the question whether or not there will be abortions. The realistic question is where the abortions will take place: in the back alley or in the hospital. Legal abortions simply mean hospital abortions. It is hypocrisy to leave abortion in the darkness of the back alley where we can pretend not to see it and scream "bloody murder" when abortion is exposed by openly performing the procedure under medical and legal protection in our hospitals. We need the honesty to face reality."

Here is a sample of the abortion debate. As a congregation the First Christian Reformed Church of Kitchener picked up the challenge to be realistic about abortion. Although Christians often are known as dreamers they are called by God to be realists and to walk as children of the light. The gospel is an alarm clock that rings: "Awake, O sleeper, and arise from the dead, and Christ shall give you light" (Eph. 5:14). So we took a Sunday evening to look at the abortion debate in the light of the gospel. At the 7 p.m. worship service I as the pastor was to preach on this topic. Soon enough I discovered that there are no easy prooftexts in the Scriptures either for or against abortion. But as Reformed Christians we know that we are not to live by a string of cleverly assorted prooftexts on the different topics on Christian living. Out of the unity of God's Word we are directed into the narrow way that leads unto life. Thus in the whole texture of Biblical thought on the meaning of life as a gift and calling of God we read Psalm 139.

This beautiful Psalm speaks of God's all-seeing eye and the psalmist's realization that in all his playful "hide and seek" games with God there is no possibility of ever getting away from God. Rather than getting nervous the psalmist rejoices about these all-seeing eyes of God; they are wonderful. The joy is not in hiding from God but in being found by God. The psalmist shows us what it means to be truly **man**, that is to be created in the image of God. It means to stand in the presence of God and to joyfully acknowledge that ever-present presence of God in all the different circumstances and stages of your life.



As such the first beginnings of the psalmist's life are described in the very presence of God:

> For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful. Wonderful are thy works!
>
> Thou knowest me right well; my frame was not hidden from thee, when I was being made in secret, intricately wrought in the depths of the earth.
>
> Thy eyes beheld my unformed substance;
> in thy book were written, every one of them,
> the days that were formed for me, when as yet there was none of them.
>
> How precious to me are thy thoughts, O God!
>
> How vast is the sum of them! (vv. 13-18)

How beautiful to look at your mother's womb as God's workshop and at yourself as the work of art that has been designed by God's own thoughts and been executed by His own almighty hands. But how difficult to maintain that view in our present days. Not only sex has lost much of its quality of tenderness and mystery but also the process of pregnancy has been touched by our mechanical and technological society. With our biological knowledge of "how it all works," and the application of contraception devices to control the way it works, the word "womb" with its warm tone of wonder and protection is being reserved for the world of little children and poems. For those of age and of reason the technical term to use is "uterus." Some scientists suggest the possibility of getting a "substitute uterus" in the laboratory test tube, so as to relief women in the discomfort if not "indignity" of pregnancy. This leads to further concepts of "genetic engineering" in which fetal development is programmed and controlled. In case of unwanted pregnancies one can go to a growing variety of abortion techniques. One of the abortion devices used in early pregnancy can be described as a "womb vacuum-cleaner" as the embryo is removed by a clever suction mechanism. With this invasion and occupation of the womb by the forces of modern technology it is getting more and more difficult to see the womb as God's workshop. Not only does our scientific age claim control over the womb and its functions but its attitude concerning the tender beginning of life has often become callous and careless.

The poetic account of what takes place in the womb in pregnancy as described in Psalm 139 is as realistic as the scientific description. Psalm 139 shows us the deepest level of reality as based in God, the Giver and Provider of life. It is the effect of sin that makes us blind for that reality of God at work. It is the curse of sin that has darkened life and also the womb is laboring under that shadow. After man's fall into sin God said to the woman: "I will greatly multiply your pain in childbearing, in pain you shall bring forth children." (Gen. 3:16) Death is the ugly mark of sin. Abortion is one way in which the death-mark of sin is stamped on the womb.

That is why it is so important that Jesus Christ in the work of redemption began with the womb. Christ did not come as a full grown man out of heaven but he had to touch all of human life that is separated from God on account of sin. Thus Jesus invaded in the name of God's salvation the womb to take possession of it and to sanctify it once again as God's workshop. What a glory to confess the Christ as "conceived by the Holy Spirit born of the virgin Mary!" In Christ we can see all of life resting in the creating and redeeming hands of God. And it begins already there at the moment of conception, when I am only a single fertilized egg cell. It continues right through the 266 days from conception to birth when I progress from one cell to a highly intricate and complex organization of some 200 million cells, having increased the original weight a billionfold: "For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful. Wonderful are thy works!"

In Christ we can **step back** in wonder and in praise and admire the womb as God's workshop. But that is not all. We must also **step forward** and be God's partners in God's workshop. God sets up his workshop in our bodies. And God calls us to sanctify the body and its energy to the service of his creative and redemptive purposes. God never just **takes** our bodies, but he calls us to surrender to God in body and soul. The virgin Mary was not raped but she was asked to open up, body and soul, to God's holy purposes. God courts us to be his partners for Life. And what an exciting partnership it is!

Medical authorities tell us the astounding fact that right at the moment of conception the fertilized egg gets imprinted with the genetic code that determines his characterisitcs such as sex, colouring, blood type and heritage. And yet there is no instant creation. Even though in principle the full humanity and personal identity is there, it needs time, care and development to bring all that potentially is there out into the open. That is the process of **education,** which literally means: leading out. And taking that literal meaning of education we see that education starts at the moment of conception. The fetus is not, as so many argue today, just a body tissue, a mere blob of protoplasm, that belongs to the woman's body only. Nor are in abortion only the woman's rights at stake. No, the fetal tissue is already something special which cannot be just identified with the pregnant woman. She cannot continue to keep it, but after 266 days she will have to "lead out" that what God has been creating in and through her. Then, in the "family womb" the process of "education" continues as again the time of delivery will come: "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." And then the whole process starts all over again.

From this point of view "**maturity** is the real delivery. All the stages in the development to full maturity are geared to the goal that "we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (Eph. 4:13, 14). That high goal gives crucial importance to all the dif-

(Continued on page 4)

THE ARBORTION DEBATE

(Continued from page 3)

ferent stages of embryo, fetus, baby, child, teenager, adult. At the time of birth the parents stand with their baby at the baptismal font and dedicate themselves as God's servants in the pregnancy process unto the birth into "mature manhood, to the measure of the stature of the fulness of Christ." The womb thus expands into ever widening circles of "uterus", family and (I take it "Christian") school. What a delicate process of pregnancy it is.

As such we may never justify abortion by minimizing the fetus: "it is only a fetus . . ." The disciples kept little children away from Jesus by minimizing these children: "they are only children . . ." Jesus strongly objected by pointing out how important these little children were: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (Mark 10:14). Jesus has that reverence for life that is being shaped in God's workshop: that which is being molded by God's hand is the material that builds the Kingdom. With this understanding one can hear. Jesus cry to the hands stretched out to abort: "Let the fetus come to me, do not hinder it; for to such belongs the kingdom of God."

From militant anti-abortion groups we often hear that abortion is so evil because it is not just a fetus but a child that is at stake. An abortion, therefore, is really murder. This argument is not correct. The fetus is not a human person, but in the process of getting to be one. What is really objectionable in the argument is that these anti-abortionists agree with abortionists that "something" **in the process of becoming human** may be minimized and receive inhuman treatment.

Christians don't have to push the fetus out into the sphere of "human life" to grant it respect and reverence for life. That seems to be a typically humanistic way of opposing abortion: "a real human person, like you and me, is at stake." Our own humanity becomes the measure by which we weigh the value of the fetus. Psalm 139 shows us another measure: God and His work. With this measure the fetus has inestimable value: "For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful. Wonderful are thy works!" God is at work and He has a wonderful design in mind," the measure of the stature of the fulness of Christ." Rather than entering God's workshop to destroy life let us come as God's fellow workers in creating life.

From this positive perspective it becomes clear that the Christian view on abortion is not simply or basically a negative one. We are not just "against abortion" but rather "pro-life." And being "pro-life" means concern for the fetus' right to life before birth as well as the quality of life it will experience after birth. **Birthright** groups are known for emphasizing this positive aspect as they counsel and support women in going through with what began as an unwanted pregnancy. A pro-life stand also shows that not all abortions are the same. Indeed, in some cases abortions are performed for pro-life reasons as the very name **"therapeutic"** abortion indicates. At the same time every abortion involves "arrested development," disrupting the fulness of life, and as such it must always be experienced as something abnormal and painful.

With all these thoughts and for further reflection about 200 people of the congregation stayed after the service for coffee and discussion. Dr. H. Bezner, a professor at Waterloo Lutheran Universtiy, addressed our social gathering. He expressed concern about a comfort-loving and irresponsible society intent to clean up conflict situations without facing up to the reality of life. In order to show what is involved in abortion the speaker showed a series of slides on the different stages of fetal development while emphasizing that human life is at stake. Some pictures showed the chilling sight of the remains of aborted young life. All this led to a lively question and discussion period.

But this was not all. At the end of our meeting almost $300.00 was pledged for publication of a poster of a fetus advocating his right to live. Members of the Ladies' Society contacted other people in the community, raising the total amount to $385.00. The Kitchener-Waterloo Record agreed for a cheaper rate to run this poster in the paper. On Monday, November 22, when there was an article and a big picture in the paper of the Women's March in Ottawa demanding the repeal of Canada's abortion laws, there was also, just over half a page long, our poster with the question, "What about his rights?" and the statement, "How much better to cherish life than destroy it!"

How did all this activity come about? Only because of a handful of ladies that started this project. The Ladies' Society had a meeting with an outside speaker on the topic of abortion. This led to our Sunday evening program. The same ladies contacted the other people in our community and made the arrangements with the paper. Now they want to publish these posters for distribution in community centres. In fact, this may be a good project for other church groups such as Ladies' Societies, Young People's, etc. Posters can be ordered from Mrs. Judy Vander-Kooy, 98 Pinehurst Crescent, Kitchener.

In being concerned for life and by doing things that call attention to the sanctity of life we may confess Jesus Christ who said: "The thief comes only to steal, to kill, to destroy; I have come that men may have life, and have it in all its fulness" (John 10:10).

Peter L. Van Katwijk.

TO OUR NEW SUBSCRIBERS

During the last few weeks new subscribers have joined our big "Calvinist-Contact-family". We welcome them heartily.

One of the added attractions to a subscription to Calvinist-Contact is the membership of World Contact Canada. World Contact Canada is an organization which takes care of charter-flights. As a new subscriber you have become automatically a member of World Contact Canada — without any additional cost — unless you let us know that you don't want this membership. You are completely free, but if we don't hear from you, you are enrolled as a member of World Contact Canada and eligible to take part in the charterflights.

A few things should be mentioned:

— You have to be a subscriber to Calvinist-Contact and consequently a member of World Contact Canada for at least half a year before you can make use of the charterflights.

— all the charterflights are organized by World Contact Canada, which ogranization carries the sole responsibility. Calvinist-Contact can under no circumstances be held responsible for or in connection with these flights.

— all flights in the 1972 schedule take place on weekdays, not on Sundays. Assistance with departure.

— World Contact Canada maintains its own communication with its members. All correspondence re flights should be directed to World Contact Canada, P.O. Box 662, Burlington, Ont. and NOT to Calvinist-Contact.

— So far only charterflights to Holland (and back) have been scheduled. Other plans are being considered, about which World Contact Canada will keep its members informed.

Pastoral Counselling

DOING THE FAMILY CHORES

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you a little while about "Family Chores". In many families people get along fairly well as long as we do not ask one of the members of the family to do something for us. The disagreements can be aroused very easily when you assign some work detail. A son in the home may feel pretty much contented and sit at ease at the table but when his mother asks him to bring out the garbage she is liable to get some flak, some opposition on the part of her son. When the family gets together around the dinner table everybody seems to be quite happy and quite pleasant, but when the matter of the dishes is brought up, there often is a good deal of conflict; who is going to do the dishes? Who is going to wash? Or can't they somehow or other get out of it? In a good many families parents give in to this kind of pressure. Children will do all they can to get out of the kind of work they ought to be doing, the kind of work they should be learning in the family setting.

To me there are certain basic factors which are involved in this matter of work around the home, about doing the family chores. I think it is most important that there be a working example. If children are lazy and are not willing to help with the work around the home, they most likely have that kind of an example. They may just be a chip off the old block. It may either be the fact that the father of the mother does not like work either and as a result of it, the children are not going to like it. If the parents themselves show that they are industrious and that they are willing to do the kind of tasks which are not always the most pleasant; if they are willing to pitch in and help each other with the chores around the house, it is much easier for the children to follow this kind of a pattern. It is rather strange that when little girls grow up, when they are still young, one of the biggest things is to help Mommy do some of the work, and when they get a little bit older they can find all kinds of nice little excuses so that they do not have to do any of the work at all. Parents would be making a very serious mistake if they did not encourage the children to carry their share of the load of the family work. I think it is well also that children have some choice in what they would like to do. Of course, there are limits to these choices. There are some kind of tasks which are much more pleasant than others, but most people are more happy if they can choose for themselves the kind of task they would like to do. A boy might possibly rather be drying the dishes than bringing out the garbage, or he might rather mow the lawn than wash the car particularly if the lawn mower is run by some kind of a motor. For that reason, it is good that there be a certain amount of choice, and possibly these choices have to be made by turns, so that not the same child gets the same kind of tedious task each week or each day.

I think another thing that parents have often done is to overwork their children. Now I know it is a pretty tricky thing to find a happy medium, somewhere between the extremes, that we do not ask too much of them and on the other hand that we do not let them get by with everything their little heart desires. When you have teenagers who are growing up or even college age students around the house, they have all kind of activities which prevent them from doing the menial chores in the family, and they will do their best in order to get out of it if you let them. That is why it is important that children begin young to do the little things that thy can do so that as they grow up they can take a greater responsibility for the work that is found around the home.

I think also that it is important to emphasize the positive side of work. To me it is a mistake to punish a child and say, "Now if you do not behave I am going to make you mop the floor, or I am going to make you wash the dishes, or you have to wash the car as punishment." Working should not be punishment. This to my mind often leads to the fact that people consider work to be a necessary evil of life, the kind of thing you have got to do, not that you particularly like the work. You hear people when they are on vacation and they have been out on vacation for a week or so and then they say, "Well, I have to get back to work and I surely do not feel like working but somehow or other I have to get back to it because I need my paycheck." And a lot of people have developed that kind of an attitude towards work. To me it is something that is learned in the home, when work is a tedious sort of thing and the kind of a thing you have to do even though you do not like it. That does not lead to good work habits and it teaches people to live in such a way that they will always try to take the easy road.

Learning to love work is a slow process and most of us never quite reach the goal that we really love to work. Sharing in the duties of a household is a step in the right direction. Washing or polishing the car is just as dull a task for young people as it can be for adults but the youngsters have a valuable lesson when they realize that this is the case. Their willingness to help in household responsibility is increased when they feel that they have a real stake in the family; when the family car is not just dad's and mother's but that they also have an opportunity to ride in the car and as they become older to drive the car. Then it becomes more than something in which they have a personal investment. When we see our children growing up this is the important thing that we must learn that work is not a necessary evil but it is part of that for which we are placed here in this world. A world without work, a life without responsibility, living without having tasks to perform, would be a dull and a monotonous kind of world. And even the fact that we have to do certain things that we do not like to do is good for us. I know there are certain things that we all like to do better than others. Everyone of us in our daily routine of life has certain tasks which are very pleasant, other tasks which we can accept, and there are some tasks which we do not like. I know this is true of ministers, this is true of school teachers, this is true of nurses, it is true of mothers in a home, this is true of workmen about their job. You are going to have things that are pleasant and things that are not pleasant. And when you face life you are not going to find the kind of work in which everything is going to be rosy and smooth, and the sooner you learn to know this, the better it is.

I don't believe that parents should remind their children of the fact of how hard they have to work to get them through school. I don't like parents that take the attitude: "Look how much we are sacrificing for you." To me this is a silly approach to life because it simply means that parents are feeling a bit sorry for themselves and they are spilling over this same spirit to their children. No, I think it is more the fact that we talk in terms of doing our work above scrimping and scraping at times in order to give our children an education but to show that we do it simply because we love them, and we love to do the things for them which may be helpful to them.

I know it is normal in every household that there are going to be quarrels about the daily chores, and the solution does not lie in trying to erase all the unpleasantness of it, but we are going to have to learn to cope with these struggles and with these conflicts. Here again I do not believe there is any substitute for true Christian love. When parents tell their children that they love them and show them they love them, then it does not become so difficult to help along, because they in turn will feel that they are part of this loving family circle. The more we get that kind of spirit, the less the conflict will be. Learn to show that kind of love and acceptance and it is bound also to be reflected in the lives and attitudes of our young people.

THOUGHT FOR TODAY: Our life is often like a crazy quilt, made up of little patches and lacking little design. We are all in such a great hurry, so busy about many things, that we are in danger of forgetting the real purpose, the real design of living, that in everything we do, we make room for God.

AANSLUITING

Mensen kunnen verschillend zijn, maar gemeenschappen ook. Er zijn mensen die de indruk geven alles iets beter te kunnen en beter te hebben dan een ander. Hun auto is beter, hun huis is beter, hun stad of dorp is beter, hun kinderen zijn beter. Alles is juist iets beter dan van de ander. Daarentegen zijn er anderen, die zichzelf onderwaarderen. Zij menen dat anderen de dingen beter kunnen zeggen, of beter kunnen doen. Zij zijn niet direct jaloers, maar zij achten zichzelf niet in staat te presteren wat zij anderen zien doen.

Wat geldt voor mensen geldt in vele opzichten ook voor de gemeenschappen van mensen. In het bijponder van de gemeenschap die ons na aan het hart ligt, de kerk. U weet wel hoe dat gaat: overal om ons heen zien wij tekenen van leven of her-leven, maar onze kerk is levenloos. Andere kerken kunnen cijfers tonen van aanwinst door evangelisatie, maar ons ledental loopt terug. In andere kerken treden inspirerende predikers op, maar in onze kerk moet je ze met een lantarentje zoeken. Onlangs hoorden we iemand de opmerking maken, dat de oplevingsbeweging die over geheel Noord-Amerika of eigenlijk over de gehele wereld gaat, aan de immigrantenkerken schijnt voorbij te gaan. Wij bemoedigen elkaar door elkaar te wijzen op de duidelijke tekenen van het werk van Gods Geest in de wereld. Alleen maar: het gaat onze kerkdeur voorbij.

Totdat plotseling een bericht uit Grand Rapids komt, waarin melding wordt gemaakt van een opmerkelijke verandering onder de studenten aan Calvin College. De onrust onder de studenten, die velen nog slechts enkele jaren geleden met zorg vervulde, is verdwenen. De studenten schijnen geestelijk tot rijpheid te komen. Het bezoek aan de chapel is beduidend toegenomen. Er is een begeerte waar te nemen, niet alleen om te studeren, maar om CHRISEELIJK te studeren, en om CHRISTELIJKE antwoorden op de velerlei vragen te krijgen. Kortom, er is een duidelijke verlevendiging aan de dag getreden, niet bij een enkeling, maar bij velen van de ruim 3000 studenten. En deze studenten komen verreweg alleen uit de immigranten-kerken.

Calvin College zal stellig niet het enige college zijn. Er zijn meer Christelijke colleges en zonder twijfel doet men daar een soortgelijke ervaring op. Want de Geest van God is niet kerkistisch, Hij stopt niet bij een kerkmuur. De Geest is in de ware zin van het woord oecumenisch.

Maar nu moeten wij wel oppassen. Deze colleges worden bevolkt door studenten. En het schijnt dat zij op die colleges een nieuwe of vernieuwde Christelijke atmosfeer aantreffen, die hen aanspreekt, die hen in beweging zet. Dit nieuwe enthousiasme moet niet geblust worden door het contact met "thuis". Ouders krijgen brieven en ouders schrijven brieven, en die studenten komen zo nu en dan thuis. In die brieven en in dat thuiskomen moet niet een domper gezet worden op het Christelijk enthousiasme dat zij op hun college hebben ontmoet.

De Geest van God gaat onze kerken niet voorbij. Hij neemt ons mee in zijn wereld-veroverend werk. Hij gaat ons niet voorbij. Maar dan moeten wij van onze kant Hem niet teleurstellen. De Geest zal ons grote dingen doen zien, ook in de immigrantenkerken, als wij ons openstellen voor Zijn werk. Aansluiting moet van twee kanten komen, ook aansluiting aan de Geest. Anders is er geen aansluiting en is het contaact dood.

D.F.

WIJ LAZEN VOOR U

Prof. Dr. J. Verkuyl,
BREEK DE MUREN AF!

Om gerechtigheid in de Rassenverhoudingen,

1969, Bosch & Keuning, Baarn in de serie Oekumene. [1])

Op de omslag van dit boekje lezen we: "De donder van de rassen-conflicten klinkt iedere dag via de massamedia in onze oren". Ook onze kerken horen het rollen van deze donder. Dat heeft wellicht de laatste Synode van de Chr. Ref. Church ertoe bewogen de subcommissie **Race-relations** van de subcommissie die zich bezint op het werk in de binnenstad onder de subcommissie **evangelisatie** van de **Board of Home Missions** te vervangen door een zelfstandige commissie voor het rassenprobleem, die regelrecht aan de Synode rapporteert en zich onderscheidt van andere **Boards** en **Standing Committees** doordat ze direct uit de synodale kas haar onkosten betaald krijgt. Ik neem aan dat deze besluiten van deze laatste Synode door mij goed verstaan worden als ik ze uitleg als een poging die tracht het rassenvraagstuk serieus te nemen. Dat we dat moeten doen, daaraan twijfel ik niet. Ook lijkt het mij dat we niet behoeven aan te tonen dat dit in het verleden niet steeds gedaan is, ondanks veler goede bedoelingen en sommiger zelfverloochenende liefde.

Het is daarom goed aandacht te vragen in dit blad voor dit nieuwe boek van Prof. Verkuyl. Hij is zeker een man die de kwaliteiten en de ervaring bezit voor het schrijven van een boek als **Breek de Muren Af.** Voor de Tweede Wereldoorlog werkte hij in Nederland als studentenpredikant onder Aziatische studenten. In 1939 ging hij naar Indonesië om daar oorlog, gevangenschap en het conflict tussen Nederland en Indonesië na de oorlog mee te maken. Verkuyl was aanwezig bij de wereld-jeugdconferentie van 1939 in het Concertgebouw te Amsterdam toen de naderende wereldoorlog zich samenbalde als een dreigende donkerte aan de horizon.

Die conferentie werd besloten met de viering van het Heilig Avondmaal. China en Japan waren al in oorlog. Toen gebeurde er iets ongewoons voor een H. Avondmaal. Een van de deelnemers, een Chinees student, stond op, reikte de Avondmaalsbeker aan een Japanse student met de woorden: "Ik zou je haten met een dodelijke haat, indien ik niet wist dat het bloed van Jezus Christus ook vergoten is tot verzoening van jouw zonden en die van jouw volk — Neem en drink en gedenk en geloof, dat het bloed van Jezus Christus **vergoten is tot een verzoening van al onze zonden.**"

Verkuyl was in Djakarta waar hij als Nederlanders te midden van de revolutie het Avondmaal meevierde met een Javaanse gemeente. Hij kwam naar Amsterdam in 1948 voor de Openingszitting van de eerste algemene vergadering van de Wereldraad van Kerken. Hij was in Lunteren op de vergadering van de Gereformeerde Oecumenische Synode in 1968 en in Uppsala voor de laatste algemene vergadering van de Wereldraad van Kerken.

In Indonesië heeft Verkuyl uitstekend werk gedaan als leider van de lectuurdienst op Midden-Java. In december 1962 keerde hij terug naar Nederland. Maart van het volgende jaar werd hij benoemd als Secretaris van de Nederlandse Zendingsraad en in januari 1965 begon hij zijn loopbaan als buitengewoon Hoogleraar aan de Vrije Universiteit, waar hij theorie van de zending doceert.

Ik schrijf wat uitvoeriger dan ik van plan was over Verkuyl omdat velen onzer misschien niet veel meer van hem weten dan dat hij in Lunteren in conflict kwam met Dr. Schrotenboer, de Secretaris van de G.O.S. (Gereformeerde Oecumenische Synode) over de publicatie van een brief van Dr. Hugo van Zuid-Afrika. Misschien ook dit dat hij in Lunteren zei tegen Dr. Vorster en anderen van Zuid-Afrika dat indien "Bileam wel naar een ezel moest luisteren, waarom zouden wij dan als dienstknechten van dezelfde Heer niet bereid zijn werkelijk naar elkaar te luisteren . . . ?"

Verkuyl is een man met een merkwaardige levensloop en iemand met grote kennis met betrekking tot de rassenverhoudingen. Zijn belezenheid blijkt uit heel het boekje en vooral ook uit de **literatuuropgave** aan het eind, die wel niet volledig is, maar stellig een aantal belangrijke publikaties noemt.

Zo komen we dan tot de inhoud van dit boekje.

De titel is klaarblijkelijk ontleend aan Eph. 2:14: "Want Jezus Christus is onze vrede, die de tussenmuur, die scheiding maakte . . . weggebroken heeft." Verkuyl herinnert ons ook aan het woord van de Anglicaanse bisschop van Matabeleland in Rhodesië, Kenneth Shelton, die eens zei: "De toekomst van het christendom in dit land hangt ervan af of het bereid is . . . de scheidsmuren die de mensheid verdeeld houden, af te breken."

Allereerst stelt Verkuyl de vraag wat we onder ras moeten verstaan. Hij sluit zich aan bij de studies verricht in opdracht van de Unesco (de organisatie van de Verenigde Naties voor onderwijs, wetenschap en cultuur) van 1952 en 1965, die tot de konklusie leidden dat ras een biologisch begrip is: het woord duidt aan een groep van mensen gekarakteriseerd door bepaald erfelijke partikels (genen) of physieke kentekenen.

Het is wel duidelijk dat die verschillende ras-kenmerken teruggaan een gewilde variatie van de scheppende hand Gods — anders waren de raciale verschillen al lang verdwenen, na al de rasvermengingen die hebben plaats gevonden.

Het boekje van Verkuyl is vooral theologisch-ethisch bedoeld. Daarom is het tweede hoofdstuk van groot belang. De auteur handelt

(Vervolg op blz. 7)

Het "National Museum of Man"

(Canadian Scene) — De Germano-Scandinavian Section van het Canadian Centre for Folk Culture Studies (C.C.F.C.S.) aan het National Museum of Man werd opgericht in 1969 voor de instandhouding en studie van Noorse tradities in Canada. Aan het hoofd van deze sectie staat Magnus Einarsson, afkomstig uit Hafnafjordue in IJsland. Op verschillende tochten over de prairies en door Brits Columbia zijn door hem honderden liederen, verhalen en biografische interviews verzameld. Zijn geluidsbandjes met spookverhalen, sprookjes, levensbeschrijvingen en balladen, e.d. zijn geclassificeerd en in de archieven van de C.C.F.C.S. opgeborgen. Bovendien heeft de heer Einarsson prachtige voorbeelden van gebruiks- en kunstvoorwerpen uit de tijd van de eerste kolonisten verzameld. Zo zijn er bijvoorbeeld houten koffers die ons herinneren aan de oude tijd waarin zij de kolonisten vergezelden op hun moeizame tocht uit het oude vaderland, een onbekende toekomst tegemoet. Een massief eiken koffer bijvoorbeeld, geheel met ijzer beslagen, draagt het jaar 1791 en is afkomstig uit Berlijn. Een prachtig versierde Deense kist is gedateerd 1878 en is in de negentiende eeuw via IJsland Canada binnengebracht.

Twee muziekinstrumenten in deze verzameling getuigen van het feit dat tradities uit het oude land ook werkelijk in Canada voortgang vinden. De hardanger viool, bijvoorbeeld, die nog steeds in de Hardanger streek in Noorwegen vervaardigd wordt, is een traditioneel volksinstrument, maar het instrument dat zich in het Museum of Man bevindt, is in Alberta gemaakt. En een IJslandse "langspil", die in het oude vaderland allang uit de mode is, is afkomstig uit Manitoba en is evenals de Hardanger viool, van Canadees fabrikaat.

Belangrijke voorwerpen uit deze verzameling zijn ook de klederdrachten, omdat ieder kledingstuk een speciale nationale groep vertegenwoordigt. De meesten hiervan zijn uit het oude vaderland meegebracht, voor korte hier gedragen, maar langzaam aan ingeruild voor minder bewerkelijke en beter aan de nieuwe levenswijze aangepaste kledij. Ze worden nu alleen nog maar op hoogtijdagen gedragen. Zo is er bijvoorbeeld een kleurrijk Hardanger costuum dat 75 jaar oud is en een IJslandse "skautbuningr" of hofcostuum voor dames, honderd jaar oud, maar nog in uitstekende staat. Het costuum dat voor Anna Vilhjalmsdottir was gemaakt, is waarschijnlijk bedoeld geweest als een trouwjapon. Haar vader had haar aan een rijk man beloofd, maar ze liep weg met Ds. Oddur Gislason, met de japon opgerold onder haar arm. Het echtpaar heeft deze trouwjapon later meegebracht naar de IJslandse nederzetting in Manitoba.

Een van de laatste aanwinsten is een complete Hutterite garderobe, genaaid en gekocht in de Hutterite kolonie bij Hutterville in Alberta. Ook is er meubilair en gereedschap aangekocht om te kunnen worden tentoongesteld. Voorbereidingen zijn getroffen voor de aanschaffing van voorwerpen van volkskunst van de Mennonieten in Saskatchewan.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(23)

Na het eten gieten de kinderen hun busjes leeg op de tafel. Kees en Wantje tellen hun eigen geld. Bram helpt Fransje de centen in hoopjes van vijf leggen. Kees, die het eerste klaar is, roept: Ik ae en gullen en drie cent!

Wantje heeft om de een of andere reden twee cent minder dan Kees, en Bram kondigt aan dat Fransje een gulden twintig cent heeft Kees probeert uit te kienen hoeveel hij en Wantje eigenlijk zouden moeten hebben, daar hij weet dat Fransje vijf en twintig cent meer gekregen heeft dan zij, maar daar dit noch met zijn noch met Wantje's bedrag klopt, geeft hij het op.

Poete, mag ik all die centen in m'n keu doen? vraagt Fransje. Maar Moeder zegt: Julder meugen aledrie 'n stuver aen. Dae mag je wat lekkers voe kôpen in de wienkel. En Fransje, jie mag dat moaie kwartje in je spaerspot doen. Mae amme dat are geld noe es bie mekaren leien, en me lieten Meria es nae de wienkel gaen om blom en gist en vet en rezienen, dan konnen me dae lekker smoutebollen van bakken!

Ja, ja, ja! roepen Kees en Wantje. Maar Fransje is not zo uitbundig. Hij had zich de vreugde al voorgesteld om al die munten een voor een door de gleuf van zijn varken te laten glijden, en dat langdurige spel wordt door Moeders voorstel drastisch ingekort tot slechts een enkele handeling. Maar dan stelt hiij zich de feestelijke vreugde voor van het heerlijke gerecht en ook hij zegt: Ja, ja! Meria, mag ik dan mie je mee nae de wienkel?

Maria vindt het goed, maar Moeder protesteert: Dat kind is zô moeë! Ie kon vee beter een steut nae baede gaen. Maar daar maakt Fransje hevig bezwaar tegen, en Moeder begrijpt dat hij niet eerder rust zal hebgen tot hij zijn stuiver versnoept heeft.

Fransje heeft lang met zijn neus boven de potten en pannen gehangen toen Moeder en Maria het deeg klaar maakten, maar dat duurde zo lang dat Fransje ongeduldig begon te worden. En toen Moeder op zijn vraag wanneer ze nu eindelijk de smoutebollen eens gingen bakken, antwoordde dat het deeg eerst een paar uren moest rijzen, is hij met zijn hoofd op zijn armen achter de tafel gaan liggen. En hij heeft er niets van gemerkt dat Maria hem opgetild en in haar bedstee gelegd heeft, waar hij net zo lang geslapen heeft tot al de oliebollen gebakken waren.

Het is heel stil in den uze. Fransje zit op de banke achter de tafel op een lei te krassen. Moeder zit op haar eigen plaats een preek van een oude schrijver te lezen. De poes ligt onder de kachel te slapen. Alleen het tikken van de hangklok en het krassen van Fransje's griffel verbreken de vredige stilte.

De anderen zijn allemaal naar de kerk. Ook Wantje, hoewel Moeder haar aangeraden had thuis te blijven, daar ook zij een vermoeiende dag achter de rug had. Maar Wantje heeft net zo lang gezeurd tot ze mee mocht. Weliswaar was ze daarbij niet gemotiveerd door een hijgend verlangen naar de voorhoven des Heren en een gelezen oudejaarsavondpreek, maar door de niet minder sterke begeerte om naast Maria in de kerk te mogen zitten.

Opeens begint de pit van de zware hanglamp te walmen en Moeder moet de vlam wat omlaag draaien. Fransje heeft genoeg van de lei. Hij heeft getracht een koenkelpot te tekenen, maar het gelukt hem niet. Maar onderwijl hebben zijn gedachten zich bezig gehouden met de ervaringen van vanmorgen, en opeens vraagt hij: Poete, mag ik in dat plateboek van den biebel kieken?

Moeder staat op en krijgt het voor hem van het kammenet. Hij begint er meteen doelbewust in te bladeren. Hij herinnert zich ergens een plaatje gezien te hebben van Jezus aan het kruis. Hij kan het echter niet vinden zonder Moeders hulp. Als zij het gevonden heeft, kijkt hij er een lange tijd naar. Hier zijn echter drie kruisen en Jezus, aan het middelste, ziet er lang niet zo afschrikwekkend uit als het beeld dat hij vanmorgen bij die oude kluizenaar gezien heeft. In de eerste plaats is het plaatje niet gekleurd, en in de tweede plaats is alles op zo'n kleine schaal getekend, dat de lugubere bijzonderheden niet uitkomen. Niettemin stroomt zijn hart vol mededogen, vooral als hij naar de gezichten der treurende vrouwen op de voorgrond kijkt. Moeder heeft hem al eens iets over de kruisiging verteld maar hij kan zich het verhaal niet goed meer herinneren. Hij zegt:

Poete, vanochtend wazzen me bie een ouwe man in uus, en die a een groat dienk an de schouew, net as dit. Hij schuift het boek schuin naar Moeder en wijst de middelste Kruiseling aan.

O, die man was zeker roms, veronderstelt Moeder.

Ja, want Pier zeit at 'n een romse poep was, antwoordt Fransje.

Allee, dat mag je nie zaen, berispt Moeder hem.

Waerom eit die man zô'n dienk an de schouwe?

O, dat doen ale romse mensen. Die maeken beelden van den Ière, en van Jezus, en van Z'n moeder, en van bravè mensen die an vroeger eleefd aen.

Waerom doen ze dat, en waerom aen oans der ok gin?

Moeder beantwoordt alleen de tweede vraag en zegt: Den Ière ei ezeid damme gin beelden meugen maeken, dan gaen me der op den duur ok tegen bidden, en dat wilt 'N volstrekt nie aen. Me meugen alliènig mae tegen den Ière bidden, net zoal oans dat doen.

Fransje is tevreden gesteld en besluit meteen dat roomsen moedwillig God ongehoorzaam zijn en dus heel goddeloos zijn on ep weg naar de hel. Maar hij hoeft zich slechts dat al te reële kruisbeeld voor de ogen te halen om de koude rillingen langs zijn rug te voelen lopen. Hij vraagt nu: Waerom most 'N an dat kruus angen?

Moeder kijkt hem even aan. Ze leest een belangstelling in zijn ogen die ver uitgaat boven de gewone niewsgierigheid van kinderen van zijn leeftijd. Ze schuift het prekenboek opzij en legt haar handen gevouwen op de tafel. Dan begint ze, zo goed als ze kan, de lijdens- en stervensgeschiedenis van Christus te vertellen.

Fransje valt haar geen enkele keer in de rede, en stelt zelfs geen enkele vraag meer. Doch Moeder hoeft slecht naar zijn gezicht kijken om telkens nieuwe bezieling op te doen. Met opzet bespaart ze hem geen enkele bijzonderheid die niet boven zijn bevatting gaat, en schildert met onopgesmukte, naakte woorden de grootste tragedie die zich ooit op de wereld voltrokken heeft, daar op de heuvel van Golgotha. Ze vertelt van de spijkers en van de spot, van de hoon en van de haat, van de liefde en van het lijden. En altijd door staren haar die grote ogen met intense belangstelling aan. Moeder verbaast er zich over dat hij zelfs bij de wreedste momenten in het verhaal niet meer aandoening vertoont. Maar ze beseft dat dit niet het gevolg is van verslapte aandacht, daar zijn ogen haar de woorden haast van de lippen lezen. Ook is het niet omdat hij die gedeelten niet begrijpt, want een nauwelijks merkbaar knipperen van de oogleden bewijst dat hij de beelden verwerkt heeft.

Moeder vertelt eveneens van de twee moordenaars die tegelijkertijd gekriusigd werden, en van het late berouw van de ene, die zich ter elfder ure tot Christus om vergeving wendde. Even laten Fransje's ogen haar los om een vluchtige blik op het plaatje voor hem te werpen, maar dan staart hij haar weer vol onverminderde aandacht aan. Moeder vervolgt:

Dien iènen stoute man aat er zôn spiet van dat 'n zôvee kwaed edaen a in z'n leven. Ie draaien z'n oad om nae Jezus, en ie zei: Ik ae der toch zô'n spiet van! Mae mag ik asjeblief bedièmend a'k esturven bin bie Je in den emel kommen? En toen draaien den Ière Jezus Z'n oad ok om, en Ie keek nae die erme man die a bedièmend zou gaen sturven. En Ie zag at 'n der euswaer vee spiet bie Mie in 't Paradijs wezen — dat betièkent van a, en toen zeit 'N: Ja, bedièmend zû-je den emel.

Moeder is van plan hieraan een kleine toepassing toe te voegen, maar nu is het zij die met grote ogen naar hem kijkt. Ze ziet dat de zijne boordevol glinsterende tranen wellen die zacht en onafgebroken langs zijn wangen rollen en op zijn bloesje druipen. Ook maakt hij geen aanstalten om ze tegen te houden of weg te vegen. Achter hun waas ziet Moeder dat hij haar nog steeds aankijkt alsof hij op verdere bijzonderheden wacht.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

BREEK DE MUREN AF!

(Vervolg van blz. 5)

hierin over de "Bijbelse boodschap in de verhouding tussen de rassen". Sterke nadruk wordt gelegd op de principiële eenheid van het menselijk geslacht: we zijn van enen bloede. Er is maar een Adam: de mens. Paulus vertelt dit aan de Grieken op de Areopagus (Hand. 17:26). De kenmerken die alle mensen gemeen hebben, tot welk ras ze ook behoren, zijn veel talrijker dan die waarin ze onderling verschillen. We zijn allemaal mensen wat onze huidskleur ook mag zijn. Bosjesmannen en Hottentotten zijn geen kinderen, zoals de raciale mythe leert. Maar toch: "De mensheid is niet uniform, maar zij is Gode zij dank pluriform" (blz. 22). God heeft de verschillende rassen geschapen. Hij wil dat alle mensen elkander liefhebben.

Dit herinnert mij aan een preek die ik deze zomer tijdens de vakantie hoorde van een merkwaardige Engels-Canadese Anglikaanse dominee. Hij zei: Wij komen alleen van God tot de mensen, niet van de mensen tot God. Ik hou niet van alle mensen. Ik voel me veel beter dan de meeste mensen. Ik ben blij dat ik geen Amerikaan of hippy ben. Maar God heeft ze lief. Allemaal. Waarom weet ik niet. Daarom moet ik wel volgen."

In dit hoofdstuk kunt U ook lezen dat de vereenzelviging van de bijbelse Chamieten met een bepaald ras (bijvoorbeeld de Negroiden) op een misvatting berust (blz. 28). Volgens Drs. Leene, wetenschappelijk medewerker van de Vrije Universiteit in oud-testamentische theologie, dient Genesis 9 als een verklaring vooraf van de uitroeiing der Kanaänieten. Of dit laatste nu helemaal aanvaard kan worden, laten we in het midden. In ieder geval is het wel goed dat een ieder die nog aan de verkeerde en hoogmoedige uitleg van Genesis 9 wil vasthouden, bedenke, dat de Kanaänieten, wat hun ras aangaat, behoren tot de Semieten, niet tot de Negroiden.

Vervolgens bespreekt Verkuyl in het derde hoofdstuk "de strijd tegen de ongerechtigheden tussen de rassen". Hij toont aan hoe "rassenmythen" — zoals de negers zijn dom en lui — leiden tot "rassentheorieën", die rationalisaties zijn van de mythe. Denk maar aan Alfred Rosenberg's religie van het zuivere Arische ras. Erg nuchter, zegt Verkuyl, dat gerechtigheid niet altijd betekent dat elk ras of elke stam nu ook maar een eigen natie moet vormen: "'t Is gemakkelijk om leuzen als 'Vrij Ambon' en 'Vrij Papoea' aan te heffen, maar het is in strijd met alle realiteitszin te denken, dat zulke leuzen nu ook uitvoerbaar zijn in de praktijk." Er kan echter een tijd komen dat gerechtigheid eist dat minderheden zelfstandig worden.

Het vierde hoofdstuk geeft een overzicht van de bijdrage die de kerken hebben geleverd in de strijd om raciale gerechtigheid. Ik citeer allen de uitspraak van Notting Hill 1969, een consultatie over het rassenvraagstuk georganiseerd door de wereldraad der kerken: "als de kerken zich met de **status quo** identificeren, vormen ze een deel van het rassenprobleem in plaats van een middel om dat probleem te elimineren."

Het slothoofdstuk draagt tot titel **Momentopnamen** en is het uitvoerigste; het omvat bijna de helft van het boekje. Hier wordt het rassenvraagstuk in de Verenigde Staten, in Zuid-Afrika en in Rhodesië besproken alsmede de Interraciale huwelijken en de 7 miljoen Gastarbeiders in West-Europa. Men vindt hier vele gegevens, die van groot belang zijn om een juiste kijk te verwerven op het rassenvraagstuk. Ik vermeld alleen een uitspraak uit een boodschap van de Raad van Kerken in Zuid-Afrika van 1969, waarin op z'n Afrikaans (maar ik denk dat de meesten onzer dat wel kunnen lezen, zij het met enige moeite) gezegd wordt met verwijzing naar de apartheidspolitiek: "Baaie van ons mense glo dat hullie eerste lojaliteit die moet wees aan hullie eie groep of tradisie of politieke leer, en dat hulle getrouheid daarvolgens beoordeel sal word. Maar dit is nie hoe God oor ons oordeel nie . . . dit bied 'n weg van verlossing aan sonder die kruis. Maar God beoordeel ons nie op grond van ons getrouheid aan 'n seksionele groep nie, maar op grond van ons gewillligheid om vernuewe te word in die gemeenskap van Christus. . . ."

Van die mogelijke vernieuwing wil dit boekje getuigen.

Een ieder die zich over de rassenverhoudingen en de rol van onze kerken daarin een **goed oordeel** wil vormen, zal van dit boekje grondig moeten kennis nemen.

Het eindigt met een verwijzing naar Marcus 3 waar de Here Jezus de "stem van de eigen groep, . . . van het eigenbelang, . . . van clan en familie" weerspreekt door te zeggen: "Al wie de wil van God doet, die is mijn moeder en zuster en broeder."

Het einde is niet het rassenprobleem, maar de rassen-harmonie.

R. Kooistra.

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[1]) Bovenstaande boekbespreking werd geschreven voor **De Wachter**, waarin ze ook verscheen, nl. in het nummer van 9 november l.l., zij het in een ietwat verkorte vorm. We menen onze lezers een dienst te bewijzen met her-publikatie in ons blad om het belang van de zaak — het **racisme** of rassenvooroordeel — en omdat velen van onze lezers Verkuyl kennen of van hem hebben gehoord.

Redaktie.

VAN DOMINEES EN GEMEENTEN

(14)

Voortgaande opbouw en ontwikkeling

door JOHN DE HAAS

Zo was dan de Theologische School te Kampen geopend. Maar wie nu mocht menen, dat de moeilijkheden waren opgelost, zou zich deerlijk vergissen. Wel was er nu "eenheid van opleiding" bereikt, met dien verstande dat alle studenten aan dezelfde school werden opgeleid en dat docenten van verschillende Provinciale Scholen nu tezamen onderwijs gaven, maar daarmede was nog niet aanstonds de zo zeer gewenste eenheid bereikt..

De opvattingen met name van De Haan en Brummelkamp liepen ver uiteen en er werd veel wijsheid en geduld van de curatoren gevorderd, om de wrijfvlakken weg te nemen en de goede verstandhouding tussen de docenten te bewaren. De Haan was een geleerd man, doch niet vrij van stijfhoofdigheid. Daar was hij tenslotte een Fries voor! Reeds te Groningen, toen hij daar docent was, werd er reeds geklaagd, dat hij zich niet onderwierp aan regelingen, die door de curatoren dáár werden gemaakt. De "Drievoudige vergadering van Groningen, Vriesland en Drenthe" zag zich genoodzaakt in 1846 de volgende uitspraak te doen: "De Onderwijzer zal gehouden zijn, zich aan de gemaakte of nog gemaakt wordende bepalingen te onderwerpen". Daarbij kwam, dat hij te Kampen van de vier docenten verreweg de oudste was. De andere drie konden, wat leeftijd betreft, hoofd voor hoofd zijn kinderen zijn, terwijl hij ontegenzeggelijk ook wat kennis betreft hun meerdere was. Men voelt wel, dat het in die situatie wel eens moeilijk voor hem was, zich naar die anderen te schikken.

Reeds op de eerste synode na de oprichting van de School, die van 1857, kwamen de verschillen tussen De Haan en Brummelkamp ter sprake. En in oktober 1859 diende eerstgenoemde bij Curatoren een stuk in, waarin hij een ganse rij van grieven tegen Brummelkamp aanvoerde. Uit het Curatorenverslag blijkt echter, dat deze werden afgewezen, en vervolgens werd De Haan vermaand "over zijne handelwijze, als hebbende geene bewijzen voor zijne beschuldigingen geleverd". Men kwam wel tot de overtuiging, dat er verandering moest komen, en zo besloot de Synode, die het volgend jaar bijeenkwam, om De Haan met pensioen te sturen, "teneinde in een onbekrompen toestand zijne laatste dagen te mogen eindigen". Hij was toen tenslotte reeds 69 jaar oud, een leeftijd dus, die het emeritaat wel rechtvaardigde.

Gedurende de zes jaren, die hij te Kampen heeft gedoceerd, nam hij een dominerende positie in, wat gezien zijn kennis, ervaring, leeftijd en karakter wel voor de hand lag. Als er een candidaat moest worden bevestigd, werd De Haan als de oudste docent gevraagd; men kon hem eenvoudig niet passeren en zo heeft hij 43 predikanten in het ambt mogen bevestigen. Hij is te Kampen blijven wonen — hij moest toch zien, of het wel goed bleef gaan! — en is 28 maart 1868 overleden.

Een heel andere figuur was de Benjamin onder de docenten: Helenius de Cock, de oudste zoon van Hendrik de Cock. Deze was reeds op 19-jarige leeftijd predikant geworden te Nieuwe Pekela. Zover ik heb kunnen nagaan is hij de jongste predikant geweest, die ooit in de Kerken uit de Afscheiding voortgekomen, heeft gediend. Hij was in 1854 predikant te Kampen, toen hij tot docent werd benoemd, 29 jaar oud zijnde.

Vóór hem waren anderen als docent aangewezen. Oorspronkelijk was de keus van de Synode gevallen op Ds. Jan Bavinck, die immers tezamen met Ds. W. A. Kok onderwijs gaf te Hoogeveen. Nu was Bavinck een zeer bescheiden man, die altijd heel gering van zichzelf dacht, en hij weifelde dagenlang, niet wetend wat te doen: aannemen of bedanken. Tenslotte nam hij zijn toevlucht tot een middel, dat zeker niet ter navolging mag worden aangeprezen: hij schreef twee brieven. In de ene nam hij de benoeming aan, in de andere bedankte hij! Toen zond hij een van zijn studenten uit met de boodschap een van beide te gaan posten. En toen bleek, dat hij voor de benoeming had bedankt.

Hij had met deze handelwijze echter geen vrede, en schreef dat aan Curatoren. Daar echter besloten was, dat bij bedanken van Bavinck Helenius de Cock zou worden benoemd, meenden curatoren, dat zij Bavinck niet nogmaals mochten benoemen en zo werd het De Cock. Doch ook deze voelde zich niet bekwaam en was van mening, dat Ds. H. G. Poelman, zijn stiefvader — deze was gehuwd met de weduwe van Hendrik de Cock — die tezamen met De Haan docent was aan de Opleidingsschool te Groningen, eerder in aanmerking had moeten komen dan hijzelf. En zo begeerde hij een teken van de Here, om een aanwijzing wat hij moest doen.

Toen werd Ds. Poelman enige dagen later aangetast door de cholera, die toen hevig woedde in Nederland, en stierf binnen twee dagen. Dit was voor De Cock, zoals hij later zeide, "het gevraagde, doch niet begeerde teken".

Als jongste der docenten stond hij ietwat op de achtergrond, doch toen hij bij het gepensioneerd worden van Prof. de Haan o.a. zich de dogmatiek toegewezen zag, is hij zich allengs breder gaan ontplooien, en is zijn invloed sterk voelbaar geworden, niet het minst door de vele geschriften, die van zijn hand zijn verschenen. In de jaren 1860 tot 1882, toen hij dogmatiek doceerde, heeft hij op vele studenten zijn stempel gezet. We behoeven alleen maar de namen te noemen van een hele rij eminente voorgangers in de Chr. Geref. Kerk: M. Noordtzij, L. Lindeboom, T. Bos, H. Beuker, J. Kok, D. K. Wielenga, J. van der Linden, P. Biesterveld, K. van Goor, om te weten, hoe De Cocks onderwijs is geweest.

Hij was een logisch denker, die tevens de gave bezat om aangenaam en bevattelijk te doceren. Glashelder wist hij zijn gedachten mede te delen en daarbij hield hij onwankelbaar vast aan de belijdenis der Kerk.

Die eerste jaren van de Theologische School zijn ook voor hem zwaar geweest, vooral toen in 1860 de vacature-De Haan niet werd vervuld en de overgebleven drie docenten het werk moesten doen, dat tevoren door vier mannen werd verricht. En behalve dat dezen hun werk als docent hadden te doen, waren ze tevens predikant van de gemeente Kampen. Toen De Cock tot docent werd benoemd, werd de gemeente officieel vacant. Maar de kerkeraad schijnt niet veel haast te hebben gemaakt met beroepen, want het heeft tien jaren geduurd, voor de vacature werd vervuld. Het was ook zo gemakkelijk, vier docenten in hun midden te hebben. Ze konden de gemeente geestelijk verzorgen, woonden de kerkeraadsvergaderingen bij, gaven de catechisaties, preekten om beurten, kortom, deden wat des predikants was.

(Wordt vervolgd)

Rejection of Errors

When the church of the Reformation in the seventeenth century was called upon to defend the faith of the fathers against the errors of the Arminians it did two things. It affirmed the basic truths of the gospel concerning the sovereign grace of God. And it negated and rejected the errors of those whose views were held to be out of accord with Scripture. This is why the so-called Canons of Dordt, formulated at the famous Synod of Dordrecht in 1618 and '19, contain both affirmative and negative statements.

Mindful of its duty to affirm the truth and to reject error, a duty which is also laid down in the vows taken by teachers of theology in the Christian Reformed Church, the committee which wrote the report on the "Nature and Extent of Biblical Authority" for the Christian Reformed Synod of 1971 actually did these same two things. It affirmed certain positions very clearly and it rejected certain other positions equally clearly. And it is most regrettable that some of the readers of the report fail to see the things which the committee both affirmed and rejected. To help these readers to make up their mind as to the orthodoxy and acceptability of the report as a statement of Christian truth the present article is submitted.

First, then, certain of the matters which the report on the nature and extent of Biblical authority affirmed very clearly.

1. The report affirms the inspiration and infallibility of the Bible. Here follow some of the passages where this is done. Speaking about the inspiration and authority of the Bible the committee states: "We proceed on the basis of a common confession concerning these matters." (P. 270, *Agenda*, 461, *Acts of Synod*). On p.275/466 the committee states: "The Bible is a unique book and has been inspired with a particular purpose in view." And on p. 286/477 the committee speaks of the "confession concerning the authority and reliability (infallibility) of Scripture." The above quotes demonstrate that the committee subscribes to the statement in the Belgic Confession, art. V, which says that we "believe without any doubt all things contained in them" (i.e. the Scriptures).

Furthermore the report's discussion of the question of the "historical Jesus" is predicated in its entirety upon the assumption of the infallibility of Scripture. Again and again the question of the reliability of the reports of the gospels is raised. This is done because the committee wishes to believe without a doubt all things contained in the Scriptures. (see pp. 287/478 — 290/481).

2. With respect to the authority of the Bible the report maintains that "the authority of the Bible is the authority of God himself" (p. 274/465). The report states further that this divine authority of Scripture can never be adequately defined but only confessed (axidem). Furthermore, the report stresses the need for the illumination of the Holy Spirit. Only that illumination of the Spirit, thus the report, can help us discover the nature and the extent of Biblical authority.

In addition the report affirms the universal scope of Biblical authority. "The Bible, thus the report, "speaks with authority to every manifestation of human life within God's creation" (p. 275/466).

3. The report affirms very strongly the fact that the purpose of Scripture is not manifold but single. The report states in that connection that "the content of the Bible is properly described as the history of redemption" (p. 276/467). It does so under appeal to John 20:30,31; Rom. 1:16; II Tim. 3:15-17 and to articles II, V and VII of the Belgic Confession. The report further affirms that "the only correct understanding of the tremendous variety contained within Scripture is that which interprets it in its relationship to Jesus Christ." Jesus." Jesus Christ is "the unifying theme" of Scripture (277/468).

4. The report also affirms the principles of interpretation which have always been used within the classic Reformed tradition. These principles are ususally referred to under the name: "grammatical-historical-theological exegesis". (p. 281/472). In the same connection the report affirms that it holds to the Reformation principle that "Scripture is its own interpreter" (p. 280/471).

5. The report affirms furthermore the existence of actual events lying behind the accounts of the gospels. (p. 285/476). Likewise the report affirms the historicity of all the events reported to us as such in the Bible. It states "the Bible is history and not myth". (p. 277/468). In the face of modern denials of the resurrection as fact the report states: "We all agree that the gospels reliably report the resurrection as historical fact" (p. 290/291 — 481/482). from the rest of the report it is abundantly clear that it wishes to accept this reliable witness as a fact with which everyone has to reckon. The report also accepts the historicity of creation, of all the fall of our first parents, Adam and Eve, in Paradise, and the consequences of their sin in human history. (p. 299/490).

In that same connection the report recognizes that our creeds countenance a certain freedom of exegesis. It therefore urges the church to "abide by the spirit of our creeds in not requiring of ourselves or others more than our creeds themselves require of us." (p. 299/490). But in immediate conjunction with this plea for coleration the report states: "In all things, however, we are bound by the Word of God."

So much for the affirmations of the report. Many other points could be added to the ones that are listed. But these may give some impression of the stand taken by the report with respect to the questions assigned to the committee.

I shall now proceed to list a few errors which the report rejects.

1. The report "any attempt to separate in a *dualistic* fashion the content of Scripture from the form in which it comes to us." (p. 272/463). The Reformed tradition, thus the report, always has treated the Scripture and its authority as "an integrated whole " (*ibid*). At the same time the report warns against the error of deriving from Scripture "teachings that have on relationship to the central purpose of Scripture." (p. 276/467). For, thus the report, "it is in Jesus Christ Scripture." (p. 276/467). For, thus the report, "it is in Jesus Christ that the Scriptures have their unity and their authority".

2. The report also rejects any method of Scripture interpretation which would contradict the proclamation of Scripture itself (p. 282/473). While admitting that newer scientific and archaeological discoveries may be used to illume the meaning of Scripture the report also states that "these findings may not dictate an interpretation of Scripture contrary to its own intent" (idem). In that connection the report clearly rejects the position which holds that science makes it impossible to believe that there was historically an original man and woman who were the ancestors of the human race (p. 283/474). To hold this, thus the report, would mean that one no longer maintains the principle that Scripture is its own interpreter.

3. With respect to the historical reliability of the picture which the gospels present of Jesus Christ the report rejects the position of those who want to introduce a division between the historical event of Jesus' life and ministry and the proclamation contained in the gospels (p. 289/480). The report states very clearly:" . . . to declare that all messianic claims on the part of Jesus or confessions that he is the Messiah are post-resurrection creations places in questions at this point the character of the gospels as reliable records of events" (p. 289/480). A little later the report states equally clearly. "Confessionally we believe that any view that allows the actual creation of events for the sake of the message brings into question the reliability of the gospels." (p. 290/481).

The reader should be aware that at these points issue is taken with recent writings of Reformed theologians whose methods the committee was called upon the evaluate.

4. The same can be said about the next point, that concerning the resurrection. The question has been raised in recent writings whether the historian, as historian, working with the historical method, can affirm or deny the resurrection as historical fact. In answer to that position the report clearly states that when a historian says that he cannot do either because of the historical method, then it "would appear that that method is based on a view of reality not in harmony with Scripture." (p. 291/482).

This discussion concerning the resurrection and the use of the historical method must again be seen in the light of recent statements in Dutch theological writings and it ought to be recognized that the report takes definite issue with some positions taken by others in the Reformed tradition.

5. The report also rejects the position which holds that one need not consider Adam to have been a historical figure, such in the light of an alleged Jewish influence upon Paul's exegesis in Romans 5. On the contrary, the report points out that Paul speaks of the entire period from Adam to Moses. The report also stresses the fact that Paul speaks of those whose sins were not like the transgressions of Adam (Rom. 5.14). Likewise, the report cites various parts of the confessional documents of the Christian Reformed church to prove that a denial of the historicity of the fall cannot be harmonized with the confessions (p. 293/484). In that connection the report also calls attention to the fact that Gen. I-II is tied to and prepares the way for the history of Abraham (idem).

I have sought to set forth some of the affirmations and some of the negations of the report. I have personally always held that to stress the affirmative in today's discussion must be accompanied with a parallel stress on the negative. Only then do we speak clearly and unambiguously in the theological debate of our times. It is my personal conviction that the committee which wrote the report did avoid ambiguity and addressed itself forthrightly to the issues that had been assigned to it by the 1969 Synod of the Christian Reformed Church. And I still have to see convincing proof to the contrary.

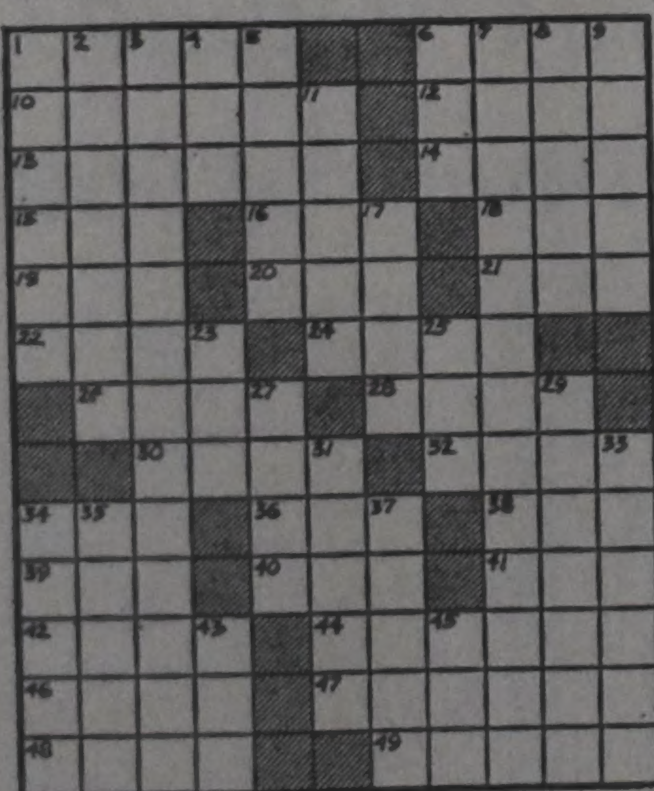
Maybe the things the report says could have been said more forcefully and more directly. But those who have eyes to see will perceive that at decisive points the report addressed itself to certain errors held by Reformed theologians and that it rejected these errors. For this reason I believe the report deserves more commendation than it has thus far received.

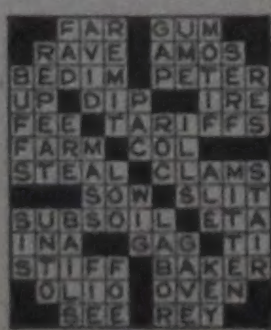
M. H. Woudstra

CROSSWORD PUZZLE

ACROSS
1. Colorado ski resort
6. From a distance
10. Like some kisses
12. Leslie Caron role
13. Waste
14. Taj Mahal city
15. English river
16. Pagoda ornament
18. Biddy
19. Czarist village community
20. Cistern
21. Vietnamese holiday
22. Lohengrin's mate
24. Son of Jacob
26. Sicilian volcano
28. Repair
30. Lana's contemporary
32. German river
34. Old Chinese kingdom
36. Eggs (Lat.)
38. Bowstring hemp
39. Young sheep
40. Surrounded by
41. X
42. Latvian capital
44. Loch ——, Scottish lake
46. With indolence
47. Excite
48. Landing place
49. Trespass

DOWN
1. Take for granted
2. Unfruitful
3. Politician vs. politician (2 wds.)
4. Guido's note
5. Region of Israel
6. Moslem ruler
7. Battling (3 wds.)
8. Concur
9. Laughing
11. Neighbor to India
17. Newspaper mention
23. Black cuckoo
25. Neckline shape
27. —— smasher
29. Linebacker's forte
31. Spanish province
33. Hand over
34. Undress
35. Children's classic
37. Regard as saintly
43. Scottish county
45. —— Dieu!





SOLUTION to previous Crossword Puzzle

Greetings from an Old-Canadian in South Africa

We received the following letter from the Thysse family. The Thysses used to live in several places in Canada, before moving to South Africa.

Walkerville, Transvaal, R.S.A.

Dear Editor/Mrs./Miss,

In January next year it will be two years ago that we left Canada in exchange for South Africa. It is usually this time of the year when we celebrate the birth of Christ, that there is a bit of nostalgia, especially for the Dutch immigrant older than forty years of age. In Canada the thought wander about the loved ones left behind in that tiny country at the North Sea, little things as the Church bells on Christmas Eve, the beautiful organ music in the cathedral-like churches, the singing of the well-known carols "In Bethlehem's stal", "Heerlijk klonk het lied der Engelen", en niet te vergeten het prachtige "Ere zij God". We know for sure that the last hymn will be sung in the Christian Reformed Churches in Canada on Christmas morning.

We all know that sometimes a little false sentiment is created during the Christmas season. The world takes care for that. But as "nuchtere Hollanders" I hope most of us know the difference between the real and the artificial Joy.

I hope that you allow me via this letter to greet the different Christian Reformed Churches in Saskatchewan, Manitoba and Ontario. We wish everybody the Lord's blessing for the year 1972. We mention first the families P. Cruson, D. Hortensius, the Fam. Booi, De Leeuw, M. VandeBrink now in Rocky Mountain House, Alta.), J. Buyze, Smit, Timmermans, J. VanSchie, Leusink and N. DeGroot, all residents of Regina, Sask. in 1959. All these families have helped us a great deal trying to make us feel at home the very first year in Canada. Than, when we moved out of Saskatchewan with the help of the First Chr. Ref. Church in Regina, to a new place of employment in Wawa, Ont. We were offered accommodation with the families Kamphuis en Boonstra in Port Arthur, fam. Zwaan in Cochrane, Willem Snel in New Liskeard, and a family Bakker in Haileybury, all belonging to the Chr. Ref. Churches in Port Arthur, Cochrane and New Liskeard. The latter does not exist anymore, being the first sign of a decline in immigration and job opportunities after the year 1963.

Furthermore the families J. VanderBoon in Orillia, fam. Neimeyer in Windsor and Galt, fam. Daan VandeHoek in London, fam. Klomp also in London. These families we owe also a great deal.

The family which provided a roof over our head in Kingsville and belonging to the Chr. Ref. Church of Essex, unfortunately we cannot remember their name.

The Rev. VanderZiel and VanStaalduinen for as far as we know living in the U.S.A. now. Also "de Dominee" which was waiting with my brother-in-law at the Winnipeg Railroad Station June 1959. We would like to hear from all these families mentioned. Most of the families will remember us, hopefully, without contempt. With the members of the Chr. Ref. Church East) of Strathroy, Ont. (the last congregation we belonged to), we have regularly contact by mail.

Just as in Ontario, the last two years before we left, we live in an old farmhouse now, 17 miles from Johannesburg, as we did at that time 17 miles from London.

During 1961, the Canadian dollar devaluated at that time, we were two years in Canada. We are two years in South Africa and now the Rand is going to be devaluated! The similarity does not end here. Right now there is a thunderstorm raging as one can experience in Saskatchewan after a very hot day of 95 degrees. That is probably one of the reasons I make so many errors in the typing. Hot it can be here, but I imagine that some snow shovelling Dutch-Canadians will say: You can give me that any time!

The hills in the distance remind us very much of the Saskatchewan hills around Katepwa Beach. Johannesburg reminds of Toronto "the Great" but Johannesburg is a little moderner except the transportation, London doubledecker busses only.

The first thing one notices walking in Johannesburg is the somewhat lack of discipline in the traffic, probably caused by the huge number of white and black people all trying to cross the streets at once. I had to get used to driving on the lefthand side of the road, believe me. We belong to the "Andrew Murray" congregation of the Dutch Reformed Church. Our Minister is Dr. Swart. We use the Psalter Hymnals and Confession of Faith as the Chr. Ref. Church in the U.S.A. and Canada.

South Africa is a country of problems, sometimes overwhelming. I do not refer to the problems like crime and permissiveness which are less common than in Canada.

But it is, of course, the problem of race relations. Not the problem of "apartheid" so much. The many black people, millions of them, for 90% uneducated. We know as immigrants how much opportunity an uneducated person has in Canada. Most of the time he is in the Manpower Offices looking for the next job. Just as in Canada will the employer hire the man at the lowest possible rate of pay he can get away with. I have some personal experience with this. "Vele varkens maken the spoeling dun!"

Of course, professors and politicians have all their own ideas of solving these problems. The poor man is always the looser, no matter where in the world, where sin always shall prevail. Suppose all the white immigrants who swerved out from Europe for centuries, were forced to return to their countries they originally came from, their descendants that is, what would the world have looked like? Minorities are always pushed around, majorities can get away with anything. More and more Christians use the Bible as the red book of Mao. First a full stomach and your salvation is near! According to me, patience will solve many problems, for as far that is possible in a cursed world.

Greetings from all of us!

The Thysse family.

The future as a problem for Christian Faith

by TED PLANTINGA

(I)

The future has become a problem, and perhaps even a paradox, for contemporary North Americans. On the one hand we are obsessed with it and spend a great deal of time discussing it and anticipating it. But on the other hand, we fear its advent, for it appears to be coming too rapidly and too soon. Pessimism is on the rise, and many people today do not want to see the future "come true", fearing that it will turn out to be a nightmare rather than a pleasant dream. Although this fear of the future is partly the result of negative utopias like Aldous Huxley's **Brave New World,** much of it stems from the rapidity and bewildering nature of change in today's world.

It appears likely that the phrase 'future shock' will become a regular part of our vocabulary for describing the future. It is, of course, the title of Alvin Toffler's recent best seller. Toffler's book is interesting, thought provoking, and well worth reading, for it calls attention to a number of trends and phenomena with which we are all acquainted to some degree but which we have not yet pondered as seriously as we ought.

Toffler's future shock is a species of a more familiar ailment usually called 'culture shock'. Roughly speaking, culture shock is our awareness of significant differences between our own culture or society and another, together with our (largely emotional) response to those differences. Anyone who moves even from Canada to the United States is likely to experience it, at least in a mild form. It is also experienced — to take another example — by some immigrantes who go back to the old country for a visit. On returning to Canada they declare that they are glad to be home again, and add, with some vehemence, that they could never go back to the old country to live. When asked why not, they simply list a number of important ways in which life in the old country differs from life in Canada. They should realize — and later they often do — that the relative merit of life in the two countries cannot be so easily assessed. Anyone who leaves his home and everything to which he is accustomed behind him, even for a short time, is bound to miss it; only a prolonged exposure to a different society or culture can form a basis for a fair comparison. It is ironic that immigrants, who presumably learned this lesson themselves the hard way when they first came to Canada, should ever fall into this trap; perhaps it indicates that what they are really seeking in the old country is some justification for having left it.

This example makes it clear that culture shock is an **immediate** response of an emotional character. And the same is true of future shock. Future shock is not the result of change as such; it occurs when change **comes too soon.** Everyone in North America today is well aware that our society and culture are continually changing at a relatively rapid pace; the problem arises when these changes occur so quickly that we do not foresee them and expect them. Just as in culture shock, we see a discrepancy between two social-cultural situations, i.e. the one that we took to be our own and the one that has suddenly become our own; the unexpected differences between the two call forth a negative emotional response. Even if we believe beforehand that the changes going on in our society are generally for the better, we still fear them, and often we would wish them away if this were possible.

Toffler's book gives us some interesting and readily recognizable examples of future shock. The rapidity with which buildings disappear and are replaced affects me particularly. A few years ago I returned to Winnipeg, the city in which I grew up, after an absence of two years. I made the usual pilgrimage to my old high school, but I found that it had been torn down in my absence. Despite the fact that I had good reason to expect that it had been torn down, I was mildly upset by finding it gone. The building was in less than adequate condition when I went to school there, but I still somehow regretted its disappearance. More recently, I lived for a year in the heart of Toronto, while I was a student at the University of Toronto. There it happened to me more than once that a building that I passed by regularly on my way to school — and admired — was torn down. One day the all too familiar fences would go up, and within a couple of weeks there would be no trace left of the building. Not long afterward the construction crews would move in to erect a new building in its place. This sort of thing has become a regular feature of North American life, but I, and a good many other people as well, find it disorienting and even threatening. While this may have something to do with my rural Frisian origins, it at the some time reflects a universal human need for a certain amount of constancy in life.

The future begins to **shock** us, then, when change becomes too rapid, when people, places and things pass in and out of our lives at an ever accelerating rate that threatens to overwhelm us. When we complain about the "pace of life", especially in large urban centres, we generally have such factors in mind, for they increase the pressures and tensions that warn us that it is time to "slow down", perhaps by moving to the country or to a smaller city.

Future shock is thus an emotional or psychic reaction — which, according to Toffler, can even have physical effects — to the many changes that make up the future. Some of these changes are for the better, and some are not. But whether or not the future constitutes progress is not our concern here. Whatever our view on that score, it does seem clear that a high rate of change will be with us for some time to come. And the matter to which I wish to draw attention is not future shock as such but a certain kind of response to it.

If future shock consisted of nothing more than the kind of nostalgia that I experienced when I discovered that my old high school was gone, it would not be much of a problem. But there is more behind this phenomenon than a mere acceleration in the kinds of changes that we are already expecting and anticipating in a general way. The changes that disturb us particularly are the ones that are totally unexpected; we are unprepared for them because we cannot even conceive them as possible. When we hear talk of creating life, transplanting brains, "xeroxing" or cloning human beings, and abolishing the family, we feel threatened. We simply cannot conceive the world on such terms, and our fears are fed by sensationalistic and irresponsible discussions of such themes in popular magazines. That which once lay outside our horizon of possibility and expectation rapidly becomes possible and then actual.

Most of us have learned to live with the idea of man walking on the surface of the moon, but it still raises deep seated fears in the heart of a pious 80-year-old grandmother who grew up in the Netherlands before the first World War. It almost seems that the poor woman has lived too long, and that it is best to keep such things from her. But the reaction of her 18-year-old grandson is even more interesting and important. The prospect of man walking on the moon excites little wonder or interest in him, and he is angry that his favourite television program is cancelled because of a moon walk. This 18-year-old grandson is characteristic of his generation because nothing seems to surprise him. Some years ago it seemed that only residents of huge and busy cities like New York could be surprised by nothing, but it is today becoming increasingly true of North Americans in general, especially the younger generation. Those who were born after World War II have seen so much change that they have begun to doubt whether anything is fixed and established, and thus whether anything is any longer impossible. They are not as likely to become disoriented by the rapid pace of change in today's world. They have learned to expect everything and anything by expecting nothing.

What I mean to say is that younger people today — and it may be true of virtually everyone in 30 years — do not have fixed expectations. They are open to anything that may happen in the future, in the sense that they will not be surprised by it. But this very openness toward the future, which we might characterize as an open horizon, is at the same time a closed horizon. These same people who are open to everything do not expect anything in particular, and consequently they find it very hard to visualize and plan for the future. Thus we find more and more people saying that they can "think ahead" only a short period of time. Ken Dryden, the popular young goalkeeper of the Montreal Canadiens hockey team, is an example. In a recent television interview, Dryden, who was the hero of last spring's Stanley Cup championship play-off and who appears to have a bright career ahead of him in the National Hockey League, was asked if he had set any long range goals for the current season. He replied that he had not, that he finds it difficult to think in terms of an entire season, and that he instead thinks in terms of the next game or two, or perhaps the next set of games. I rather doubt that this was modesty or reticence on Dryden's part. I suspect that he was only voicing what more and more people today are feeling. Such is the complexity of life today, and so rapidly do expectations, possibilities and realities change in fundamental ways, that is is no longer possible to visualize clearly anything more than the immediate future. Thus, where their fathers tended to think in terms of life careers, today's youth think in terms of a job or something to do for the next year, or at most two. The future, it seems, cannot be anticipated and planned for; if we do try to visualize it in advance, we are all the more likely to be surprised by it and caught off guard.

We often hear that contemporary man lacks a sense of time. Insofar as change makes us aware of the passage of time, this is obviously untrue. But if what is meant is that contemporary man has no sense of the meaning of the future, that is, of what the future can be expected to bring, it is indeed true. At the same time, it appears that contemporary man lacks a feeling for the past and an understanding of its contribution to his situation today. The reasons for this are, for the most part, independent of the reasons for man's having lost his sense of the future, and this loss of the past itself has a long history. But the two have converged to leave man stranded, as it were, in the present. And the present is, by itself, a lonely place to be. Much of the unease in the world today results from man's losing his touch with past and future.

One response to the loss of the sense of a future, ironically, is a **return** to the past. If man does not know where he is going, he would at least like to know where he has come from. Thus, despite the fact that appreciation and understanding of the past run contrary to some main currents in our culture, many people today are beginning to look to parts of the past, to national and even local traditions, to supply the stability which they would normally derive from a secure relation to the future. But while there is certainly some merit in this renewed interest in the past, it is not yet a solution to the problem of the future.

One might at this point ask whether there is anything in what I have said to indicate that the future poses a serious problem at all. Obviously, I am convinced that it does, and not only for theoreticians, scientists and philosophers. Those who to some degree share in the attitude toward the future that I have sketched above can testify to the immediate and practical nature of the problem. What the problem comes down to is this, that anyone who has no idea as to what to expect in the future will have a hard time deciding what to do with his life. Any young person who can think beyond the necessity of finding and holding a job in order to keep body and soul together will realize that the uncertainty of the future complicates the choice of a career or vocation. If we do not know what to expect, we will have a hard time planning. This general uncertainty contributes also to the reluctance of many young married couples to bring children into the world. In short, the more indefinite the future appears to be, the more aimless our lives in the present become. While it may appear that many young people are waiting for Godot, some of them would not even want to be that specific.

This, then, is how the future has become a problem for contemporary man, a problem that goes beyond the bounds of future shock. In my second article I wish to discuss how it is a problem for Christian faith as well, and that in a double sense.

(To be continued.)

THE WORLD AROUND US



OIL

Ever since the 1950s winds of change have been blowing through the oil industry and now they have reached hurricane proportions. The rapidly rising need for oil is partly responsible for this, but even more so are the constantly increasing demands of the oil producing countries to get more for their export. In 1960 the Middle East oil producing countries joined together in the Organization of the Petroleum Exporting Countries (OPEC) and began to bargain as a unit with the various oil companies. OPEC now has 11 members and has a virtual monopoly on the oil market. They are helped in this by the dramatic climb in oil consumption. In the non-communist world in 1950, daily consumption of oil was 10 million barrels, in 1970 it was 39 million barrels, and by 1980 it will reach 67 million barrels. When broken down the figures look as follows: in 1950 the U.S. used 7 million barrels, in 1970, 15 million, and by 1980, 21 million barrels will be used daily. European consumption increased tenfold from 1950 to 1970 from 1.2 million to 12 million and the increase will almost double by 1980 to 23 million barrels per day. Japan's needs went from 100,000 barrels in 1950 to 3.7 million in 1970 and will need 10 million barrels per day in 1980.

World production of oil has paralelled consumption. In the Eastern hemisphere it has risen tenfold from 2.1 million barrels to 21 million per day in the past 20 years. Production in North America has also risen sharply while the output of the OPEC countries totalled 22 million barrels per day in 1970. Since almost all the oil of the OPEC countries is exported, it accounts for nearly 90 per cent of the free world trade in oil. During the fifties everything went fine. The oil companies obtained all the oil they needed at a relatively low price. When the Suez Canal was closed as a result of the Six Day War the market became quite tight but European stockpiles were not exhausted. This was partly because Libya had become a major producer — her production rose from 0 to 3.7 million barrels in a very short time in the 1960s — and her location west of the Canal ensured a steady supply of oil for Europe.

The present confrontation between oil companies and producing countries started with Libya. By 1970, 30 per cent of Europe's oil came from this country; under King Idris' administration there were already differences of opinion about the price oil companies should pay for the oil, and this became a major stumbling block when the colonels took over after a bloodless revolution. The companies had offered King Idris a 6 to 10 cent increase per barrel; they upped this offer to 15-25 cents for the new regime, but this did not prove enough. Libya wanted more and 'n the name of conservation' began to cut back production. European demands continued to escalate and when a large pipeline broke in Syria in the summer of 1970 the companies capitulated and agreed to an increase of 30 cents a barrel, with an annual increase of 2 cents to 1975, as well as greatly increased tax rates to be paid to the government of Libya.

When in December 1970 the OPEC members met the oil companies in Caracas, the demands were high. No agreement could be reached and the two parties met again in Teheran in February 1971 to hammer out an agreement. The oil companies agreed to an increase of 35 cents a barrel, with an annual escalation up to 1975 of 11 cents a barrel. Tax rates increased about 50 per cent. Libya now came back and demanded parity; in April she managed a whopping increase of 90 cents per barrel (to $3.45) with escalation to 1975 and an increase of tax of about 55 per cent.

With a contract for five years the oil companies and European countries breathed a little easier. The price had been high, but for Europe it is bearable. It is a little different for the underdeveloped countries who, of course, are tied to the same price scheme. The high price they have to pay for oil could well mean a chronic balance of payment deficit since their industries are not able to produce as many goods for export as is the case in Europe. The United States is not too worried either; only 11 per cent of its total consumption is imported and only half of that comes from OPEC countries. The remainder comes from Canada. For Europe the main problem seems to be to have a larger supply of oil on hand so that in case of difficulties there will not be an immediate shortage. During the 1970 crisis Europe only had a 60-65 day supply on hand (Japan and the developing countries had even less) and this supply diminishes rapidly when nothing is added. The target for Europe has now been raised to a 90-day supply but of course it costs money and time to build the storage facilities.

Now there is a new problem. On December 8 Libya announced that it had nationalized the British oil company in her country as reprisal for Britain's failure to defend the three little islands in the Persian Gulf taken over by Iran. The take-over by Iran took place 24 hours before the defence treaty between Britain and the little states in the Persian Gulf came to an end. Libya is one of the richest countries of the world and as noted before, now is a major contributor of oil to Europe, so it will be extremely difficult to force her to denationalize the oil company. Other countries are afraid that this will set some sort of precedent and that their companies can also be taken over on some pretext like this.

The pressure put on oil consuming countries is all the more serious because the other OPEC countries have just finished a meeting where they decided that new discussions will have to be held with the oil companies and that the recently negotiated agreements will have to be revised. The OPEC members decided on this move because the dollar has lost some of its power and in order to compensate for this they demand price increases of at least 7 per cent. In addition, the OPEC countries demand that they get a 20 per cent share in all the companies operating within their country. Libya goes even further and demands a 51 per cent. OPEC demands that discussions begin on January 20, 1972. The oil companies see both demands as a negation of the recently signed agreement, but they will have to re-negotiate nevertheless because OPEC can easily choke off the much needed supply of oil for Europe.

For the European countries the new demands are especially troublesome. They have already to combat inflation, instability in the money market, and the beginnings of unemployment. Another increase in the price of oil will increase the price of almost all manufactured products again. Still, they have little choice; it will be years before the oil finds in the North Sea will supply enough so that Europe will not be solely dependent on the Middle East countries.

J. J. Bout.

Book Review

JACOBUS REVIUS, Selected Poems, Translated from the Dutch by Henrietta Ten Harmsel; Detroit, Wayne State University Press, 1968, 187 pp., $7.95

Poetry has but two parts really: well-turned language and the flame of vision. Armed with these the poet catches the most fleeting ripple of a wave and reaches out to span the universe or conquer time. So poetry arrests us and, in a way, humiliates us, too. We go blundering coarsely like juggernauts through life, answering the phone but hearing so little,, washing our pans but seeing nothing, getting in the mail while blinking stupidly at the sunshine. But poetry is majestic metaphor, saying one thing but always meaning more, or better, saying one thing and showing what that one thing truly is. So poetry humiliates us and exults in the human spirit, showing us what life could be, or better, what it truly is.

With that reflection let us talk for a moment about this Dutch metaphysical poet, Jacobus Revius. For though Revius has all the discipline and intellect of a metaphysician, he is yet the passionate painter of life's contradictions and ultimately transcends them through the white flame of his faith in God. He is sensuous, lilting, funny, tender, himself the very mass of antinomies he sets out to explore.

Jacobus Revius (1586-1658) studied his theology at Leiden and lived through much of the golden age of Holland. These were the years of the synod of Dordt (1619-1620) and the publication of the noble Statenbijbel (1637), to which Revius contributed his own talents. He was a convinced Calvinist in whom there burned an untamed passion for life and in him the combination drove him to meet paradox head-on (human responsibility and divine sovereignty, man's real choice and God's ineffable election, nature and grace) and he comes through with hope.

This kind of encounter was the finest thing for me in these poems. True, there are only 65 of them, and at $7.95 the price is a shocker. But here at last we have an existential Calvinist, faced with the apparently irreconcilable paradoxes of life, who does not mouth some toothy cliches about keeping quiet until heavenly days are here. This is Kierkegaardian stuff at times — telling us to leap into the unchartable, telling us to risk everything since we can see no answer clear, telling us finally to throw ourselves on God.

Miss Ten Harmsel does not talk much in her introduction about Revius as a pre-existentialist and I wish she had. She does, though, make the fine point that in Revius' synthesis of physical-spiritual or nature-grace, he can point to Christ as the supreme example of this tension personified. This was suffering, agonizing and incredible, until finally the ultimate struggle (death versus life) exploded in his body. The transcendence of this irreconcilable contradiction and affront was Christ's triumph, and now ours, too.

Obviously, most of these poems are based on Biblical themes, but Revius is anything but stuffy. There is a curious 64-line tale of the flood, written with three monosyllabic words per line. Setting this over into English poses some rather taxing requirements for the translator, and Miss Ten Harmsel tries valiantly to preserve the élan of the poem. Here's how she describes the entrance of Noah's family into the ark:

There in clamb
Shem and Ham
Jafe and Ma
with their pa.
Each the wife
of his life
brought in, too,
wouldn't you?

Most of the poems are much shorter, and many have but four lines, with the original appearing on one page and the translation on the next. Much of the joy of the volume comes from having the Dutch originals right at hand for comparision. I felt that I appreciated Revius' poetry a good deal more after seeing how arduously Professor Ten Harmsel had worked at the translation. She should be thanked for so openly exposing her translations to everyone's scrunity, so that we can cheaply say, "Well, I could certainly have done *that* line better!" All in all, she has done it magnificently.

The ultimate quality with which one finally leaves these poems is that of hope, and it is a hope that flows straight out of Revius' Calvinism. The contradictions of life inexorably beset us, and this offends us so that the tension makes faith really to be faith. Nobody but Christ, after all, had ever made it through and came back to tell, and we simply have to pin everything on him. Then faith gets to be faith; we accept the scandal of the Gospel and hope becomes precious. In the acceptance of grace the crushing lead of dread is taken from our spirits.

Revius was a man forever amazed at redemption, a true poet who took the idea and with it reached out across the universe. He saw Christ not simply as the soul-converter,, but as the one whose redeeming act means everything for the entire cosmos. Everything we do now can be the start of a cosmic adventure, if we but see it whole. Since Christ redeems not just you and me but the whole universe, there is an ecstacy abroad, a place to stand and hope again. This was a Calvinist who found the way, who lived life to the lees and loved God. I wish I could have known him as my friend.

— Gene Rubingh

Christian art has to be *art* to be Christian art. You cannot get by with shoddy work or propaganda and say, "But I did it for Christ's sake!" and then make believe shoddy work and propaganda for Christ's sake is "Christian art." Christian art has to be art, competently crafted work, obeying the norm that distinguishes art products from other kinds of things, if it is going to be *Christian* art."

Calvin Seerveld in *The Banner*, October 10, 1969.

DUTCH CANADIANS AND THE CALIFORNIA DUTCH

The Promised Land

Solemnly we strode to the graveside, the cemetery official and I at the head of the procession of mourners. The remains of an old brother were being laid to rest, and since he and his wife had recently arrived from Holland to live with their only child, I, as the Dutch speaking minister, had the honor of being in charge of the service in the church and at the grave.

There was not much tragedy involved in the death and burial of this old man, although there was sadness with wife and family. Yet, tragedy or not, at such moments while you are walking in procession to the grave you like to keep silent and you find yourself in a more or less meditative mood, a mood fitting for the occasion....

"Well, Reverend, I think you will like it here in California."

That was the voice of the old manager of the cemetery who was walking with me. Apparently unimpressed by the funeral he found this an excellent opportunity for a little chat.

Without moving my head in his direction and slightly embarrassed I answered in a subdued tone: "It is a beautiful country, allright". In fact, this answer is no answer, but only one of the easy ways to terminate a discussion about the thorny question: "How do you like it here?" Usually it works, but this time it didn't.

"I guess, Dominie," continued the old gravedigger, "that you must be very thankful to be here in this beautiful country, especially this time of the year. In Canada you must have ice and snow all over the place in December, but here it is always summer."

Since I did not find this the right occasion to correct the man and speak a good word for the Canadian climate, I nodded my head. This just seemed to encourage the old man for he went on: "Yes, you see, I am from Iowa, so I know what cold winters are. I moved to California 38 years ago and I have never felt sorry that I did it."

Fortunately we had come to the graveside so that I did not have to take my turn in the conversation.

After the brief ceremony as I walked back to the car the man said goodbye to me with a very jovial gesture and a look of mutual understanding as if he wanted to say: "You and I have made it, brother! We are early arrivals in the promised land" . . .

This is one of the many incidents in which people try to convince us that one of the smartest moves we ever made was the move to California. Many people know very little about Canada and often give the impression that they consider Canada the Siberia of the West, large and cold and inhospitable. Most of them have heard of Toronto, Montreal and Vancouver, and of the Rocky Mountains, but that is usually all the geographical knowledge the average person has about the giant neighbor in the North. Try to explain that you have been a minister in Sarnia in Ontario. First you have to explain that Ontario is in the East, bordering at Michigan and New York State. As far as the location of Sarnia is concerned, the easiest way to explain it is by saying that it is close to Detroit and not too far from Grand Rapids. That is the geograhical language the California Dutch understand, because they all use the vehicles that originated in Detroit and many of them are reformed and as such acquainted with the Mecca of the Christian Reformed Church.

All this hurts the heart of the person who loves Canada. In many ways I have tried to teach people about Canada, its beauty, its resources, its climate, but I hope that I have more success with my sermons on Sunday, for eulogies about Canada do not seem to sink in. That means that a great measure of self-control is required every time you meet with this kind of ignorance. Fortunately, we have learned by this time to live with it. Sometimes, when the natives brag too much about California, we take revenge by wiping our eyes with a handkerchief and saying: "Your smog causes eye irritation."

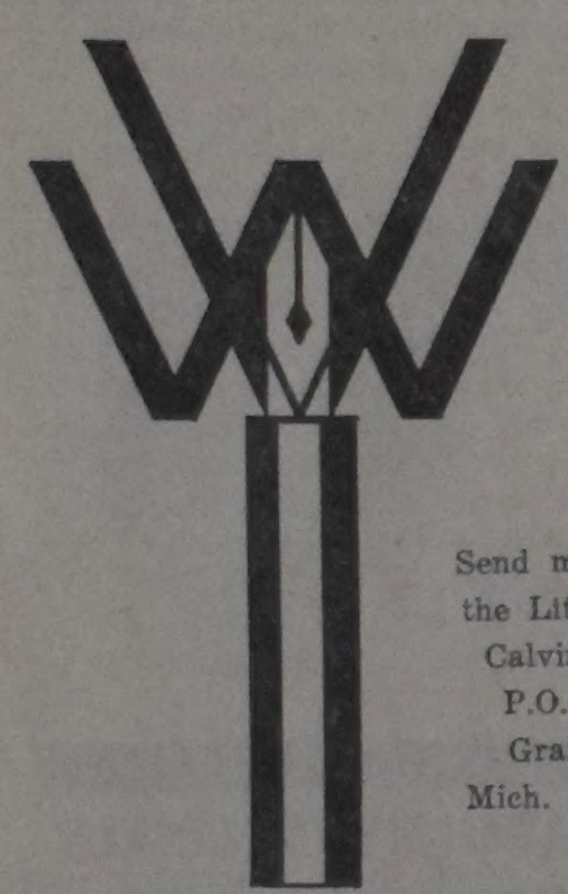
Soon it will be a year and a half that we as a family have lived in Southern California and in the ocean of houses and pavement called Los Angeles County. We are still strangers here. However, by this time we have become quite well acquainted with this fascinating area of Southern California and with the California Dutch.

We would like to tell you about our life and experiences here as Dutch Canadians among the many Americans of Dutch descent. We would like to show you something of the beauty and variety of nature here, the bright and dark sides of this colossal urban and suburband area of 7,000,000 people. It is also our intention to compare between Canada and the United States, churchlife there and churchlife here, the reformed Dutch in Canada and those in California, and we hope to do so in all fairness. We think that it may be interesting. And when at last everything has been said and the last column has been written about those Dutch Canadian among the California Dutch, we hope that our readers may comment that it was interesting and educational, indeed.

A. De Jager,
Artesia, California.

When we bless God for mercies we prolong them, and when we bless him for miseries we usually end them. Praise is the honey of life, which a devoted heart sucks from every bloom of providence and grace. As well be dead as be without praise.

Charles H. Spurgeon



Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

COME, TAKE A WALK WITH ME

Come
Take a walk with me
Just down the lane over there
It's quite an adventure
So be prepared
You need not take anything
Be yourself
And have an open mind
Look, over there
He's an old man
Very alone
What does he see?
An old grey stone
The grass grows tall
So it is hard to see
Oh yes, the old man
His eyes, they are sad
Tell me, kind sir
Why do you cry?
You say, you don't want to die?
Well then, take my hand
Walk with us
The path is long
We need not hurry
Or worry about time
But sir, be prepared.

Listen, do you hear it too?
There, a young woman stands
She is very beautiful
Wouldn't you say?
Then, why so sad?
Tell me, pretty one
Where is the smile?
You ask, 'What is love?'
Then join us
And together we shall find
All that you seek.

You know and I know
There has to be a way
Walk with us will you
Do not be afraid
But be prepared
It's a long way.
And who is this?
His hair is long
He strums a tune
On an old guitar
Listen to his song
"How many roads
Must a man walk down
Before you can call him a man?"
There is an answer
Will you join us in the search?
Pray that we will find
The Truth.

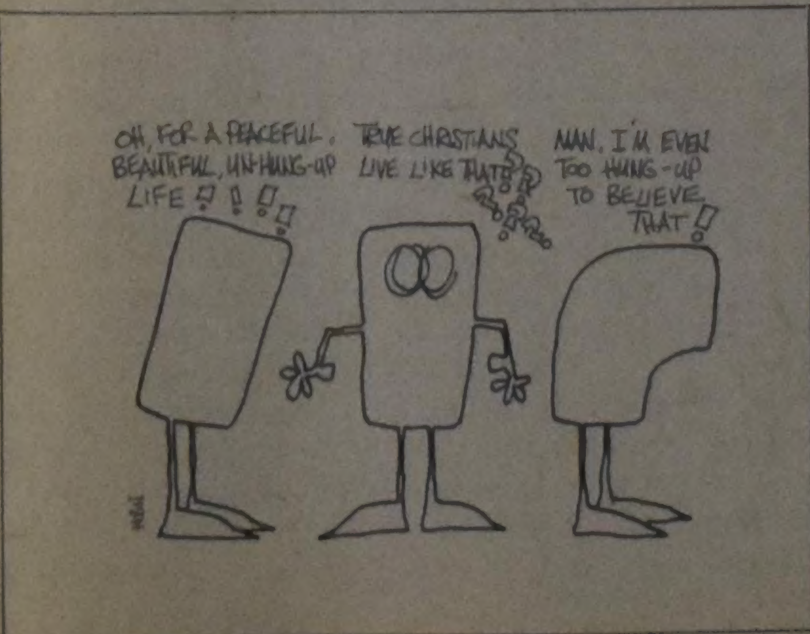
We have come a long way
Let us rest.
Notice the trees
How they tower above us
See the oriole building a nest
To prepare for new-born beauty
And the rock upon which I sit
Sparkles in the sunshine
How the tiny buttercup
Nods its head in the breeze
This is life

This stillness is peace
This beauty is love
And knowledge is faith
But what have we learned
What is the answer?
Come, let us go
We have but a short way
To the place.

You do not know
Where it is
Or what it could be
I have been there before
You see, I knew you all
Long before you knew me
But that does not matter now
I am happy that you came
Darkness is coming
But we will soon be there
First let me tell you
You must be prepared
Believe that you will find
The Truth, and only the Truth.

There it is!
See the light
The gates are open
Someone is waiting
For all of you
Old man, young woman
And you young sir,
Meet my Father.

— Hilda Okkema, 18.



HAPPINESS IS . . .

(Happiness as seen through the eyes of a child, a teenager, an adult, a senior citizen, and a Christian.)

Happiness is . . .
learning to walk
saying 'Dada' for the first time
and going to school for the first time like a big boy.

Happiness is . . .
your first day of high school
going on your first date with your dream boy,
getting your license and driving your Dad's car.

Happiness is . . .
getting married
having your first child
and watching your child grow up.

Happiness is . . .
watching your grand-children grow up
re-calling of your precious memories
and enjoying the last moments of your life.

Happiness is . . .
knowing God
being able to serve Him
being able to confess Him

Happiness is . . .
God.

— Katie Jansen, 14.

LOVE

Love is many things.
It is giving and taking,
Sorrow and happiness,
Pain and relief.
Love is undefinable.
Like weather — misty and stormy.
It is a hint of a smile.
Love is forgiving and forgetting.
Love is sympathetic.
Love is many things. . . .

— Cathy Boer, 15.

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With grateful hearts we give thanks to God for the birth of our tenth child, our daughter,

CHANTILLE DARISE

on December 20, 1971.

Mr. & Mrs. Hank Vroom.

73 Amelia Street,
Chatham, Ontario.

(Replacement)

Isaiah 40:11, "He shall gently lead those that are with young."
On December 21, 1971, our Heavenly Father, to whose service we dedicate him, thrilled our hearts with the birth of our first child, a son,

TIMOTHY JOEL,

weighing 8 lbs. 10 ozs. First grandchild for Mr. & Mrs. A. W. Morrison and eighth grandchild for Mr. and Mrs. J. Tensen. Rejoicing brand new parents are Peter and Linda Tensen, 30 Mountain St., Grimsby, Ontario.

Mr. and Mrs. Kornelis Holtrop of Canboro, Ont. are pleased to announce the engagement of their daughter

ALICE JOANNE

to

Mr. BRIAN HOUWELING

the eldest son of Mr. and Mrs. L. Houweling of Aldergrove, B.C., which took place on December 25, 1971.

The wedding will take place D.V. on April 7, 1972, at 2.30 p.m. in the Dunnville Bethel Christian Reformed Church, Dunnville, Ontario.

Rev. J. Kerssies officiating.

Mr. and Mrs. Marten Posthumus of Winnipeg, Man. are happy to announce the forthcoming marriage of their daughter

AGNES

to

Mr. JOHN VAN DORP

son of Mr. and Mrs. William van Dorp of Blackdale, Man.

D.V. the wedding will take place on February 4th, 1972 at 7 p.m. in the Winnipeg Christian Reformed Church.

The Rev. C. Tuininga officiating.

Future address: Box 6, Gr. 55, S.S. 1, Blackdale, Man.

Jan. 27, 1932 - Jan. 27, 1972

On Saturday, January 29, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

CORNELIS OVERGAAUW

and

MAAIKE OVERGAAUW,
nee BEUKELMAN

their 40th wedding anniversary.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Strathroy, Ont.:
Cor and Janet Spearing.
Amherstburg, Ont.:
John and Riet Overgaauw.
Ruthven, Ont.:
Herman and Margie Zwiers.
Maidstone, Ont.:
Jack and Willy Geschiere.
Amherstburg, Ont.:
Kees and Cathy Overgaauw.
Modesto, Calif., U.S.A.:
Dick and Bea Overgaauw.
Essex, Ont.:
George and Alice Wolgen.
Sarnia, Ont.:
Jacob Overgaauw.
Wallaceburg, Ont.:
Fred Overgaauw.
Sarnia, Ont.:
George and Maryann Allen.
Sarnia, Ont.:
Martin Overgaauw.
Sarnia, Ont.:
Betty Overgaauw.
25 grandchildren.

1148 Carr Street,
Sarnia, Ont.

1937 - January 4 - 1972

With thanks to the Lord we celebrated with our children, grandchildren, relatives and friends our 35th wedding anniversary.

Mr. & Mrs. J. HARTMAN.

302 York Rd.,
Dundas, Ontario.

1942 — 1972

On Sunday, January 23, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

DANIEL SMID

and

SIETSKE SMID, nee VAN VEEN

their 30th wedding anniversary.

We are grateful that the Lord has kept them in His care. We pray that He might grant them continued health and happiness in the future.

Winnipeg, Man.:
Frank & Susan Smid,
Sandra, Valerie.
Thunder Bay, Ont.:
Egbert & Anne Breukelman,
Suzanne, Danny, Arnold.
Thunder Bay, Ont.:
John Smid.
Sioux Center, Iowa:
Audrey Smid.
Winnipeg, Man.:
Sidney Smid.
Sylvia Smid.

227 Knowles Ave.,
Winnipeg, Man.

Hallum 1947 — Hamilton 1972

The Lord willing, on January 23, 1972 we hope to celebrate with our parents

JOHN FENNEMA

and

GRETA FENNEMA,
nee WESTRA

their 25th wedding anniversary.

Psalm 31:21A — "Blessed be the Lord for He has wondrously shown His stedfast love to us."

Ted.
Flora — Isaac Zylstra.
Arie.
Arlene.
Rita.
Wendy.
Wilfred.
Elvin.
Martin.
Joanne.

Home address:
69 Christopher Drive,
Hamilton 42, Ontario.

In Jezus ontslapen tijdens zijn verblijf in Nederland onze geliefde man en vader

WILLEM RUSTENBURG,

in leven kunstenaar bij de gratie Gods, op de leeftijd van 60 jaar, echtgenoot van H. G. Beewen.

"En het zal geschieden ten tijde des avonds dat het licht zal zijn." Zach. 14:7b.

Zijn diepbedroefde vrouw en kinderen:

Henriette Gerharda.
Jacoba Willemine.
Jacob Samuel.
Jan Ellenbroek.
Johannes Theodore.
Claudia Maria Werda.

De begrafenis heeft plaatsgevonden te Opperdoes, N.H. vanuit de Gereformeerde Kerk aldaar. Zo de Here wil zal een gedachtenisdienst worden gehouden op zaterdag 15 jan., 2.30 n.m. in de Riverside Chr. Ref. Church te Wellandport, Ont. Volgens de wens van de overledene worden in plaats van bloemen graag giften aanvaard voor de Korea Kinderzending, uitgaande van de Chr. Ref. Church.

29 December 1971.

Welland, Ont.
19 Tophan Blvd.

Na een geduldig gedragen lijden is op de eerste Kerstdag in Jezus ontslapen ons geliefd medelid

Mrs. H. STEIGER,

op de leeftijd van 62 jaar.

Trooste de Here haar man en kinderen in dit zware verlies met Zijn Woord en Beloften.

Psalm 23.

De Chr. Ref. Vr. Ver.
"Maria Martha",
New Westminster, B.C.

Weduwnaar, z. k., 45 jaar, zou graag willen

CORRESPONDEREN

met alleenstaande weduwe. Brieven aan # 3011, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Na een lange lijdensweg behaagde het de Here thuis te halen, op Zijn tijd, maar nog onverwachts, onze zeer geliefde man, vader en grootvader

GEORGE VANDERVEEN,

op de leeftijd van 68 jaar.

"Mijn genade is u genoeg."

Waterloo, Ont.:
M. VanderVeen-Smit.
Waterloo, Ont.:
Robert VanderVeen,
Sita VanderVeen-Sytsma,
Annette,
George,
Mary,
John,
Michael.
St. Thomas, Ont.:
Cornelis VanderVeen,
Klaske VanderVeen-Jouwsma.
George,
Gerben,
Martin.

36 Amos Avenue,
Waterloo, Ont.

Our deepest sympathy goes out to Mrs. G. VanderVeen and family in the loss of their beloved husband, father and grandfather

GEORGE VANDERVEEN,

who at the age of 68 years passed away on January 6, 1972.

Psalm 23.

Men Society "Pro Rege",
Chr. Ref. Church of
Kitchener, Ontario.

Op 6 januari 1972 heeft de Here plotseling tot Zich genomen ons aller vriend en trouw medelid

GEORGE VANDERVEEN,

op de leeftijd van 68 jaar.

"En Hij heeft tot mij gezegd: Mijn genade is u genoeg, want de kracht openbaart zich eerst ten volle in zwakheid." 2 Cor. 12:9.

Geve de Here zijn vrouw en kinderen de kracht om dit verlies te dragen.

Namens de Hollandse Club van de Chr. Ref. Church of Kitchener.

Nette man, veertiger, eigen zaak in het Oosten van Ontario, zoekt

VROUW

Leeftijd 30 tot 50 jaar. Brieven onder no. 2389, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Due to a happy event the John Knox Christian School of Brampton, Ont. needs a

GRADE 2 TEACHER

commencing March 1972. Please send your application, stating qualifications, experience and references to Mr. T. Bergsma, principal, 82 McLaughlin Rd. S., Brampton, Ont.

Due to a Happy Occasion

A TEACHER

is needed for Grade Two. Please send all applications to: Mr. H. VanderVecht, Principal, John Calvin Christian School, 48 York Street, Strathroy, Ontario. Music Qualifications will be an asset. Duties to begin in Jan.-Feb. 1972.

Knox Christian School of Bowmanville, Ont. invites applications to fill a position for full-time

TEACHER

in grade 5 effective February, 1972. Send all applications stating qualifications and experience to Mr. F. Bosma, Principal, P.O. Box 218, Bowmanville, Ontario. Office phone (416) 623-5871, Home phone (416) 623-7665.

We are looking for one or two good

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Greenhouse Helpers

Also a CHAUFFEUR for one of our trucks in long distance travel. Steady year round position.

Apply in person or phone for appointment, 628-2632.

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To be in charge of customer services, work-layout, preventive maintenance program, routine purchases and inventory.

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The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Jan. 24	Jan. 21	Jan. 19 noon
Jan. 31	Jan. 28	Jan. 26 noon
Feb. 7	Feb. 4	Feb. 2 noon
Feb. 14	Feb. 11	Feb. 9 noon

DATA CENTRE

Feb. 2	Ida Burns and associates will demonstrate a program called: Diet and Physical Fitness. Place: Fellowship Hall, Grimsby Chr. Ref. Church, 8 o'clock. Proceeds for Can. Home Bible League.
Feb. 26	1972 Annual Meeting of the C.J.L. Foundation, Humbergrove Vocational School, 1760 Martin Grove Road, Rexdale, Ont. Dr. Bernard Zylstra will deliver the keynote address: "Do Christians Have a Political Future?"
April 22	20th CLAC Convention in the Westview Centennial Secondary School, 755 Oakdale, Downsview, Ont.

The third lecture in the AACS-sponsored Discovery III series EXPLORATIONS IN CONTEMPORARY LIVING, "CHRISTIAN EDUCATION IN THE 1970's", will be held in the following communities. The topic is "The Curriculum as Guide-line in Christ-centered Living and Learning". (Where no location is mentioned, check local announcements.) Starting time 8 p.m., unless otherwise indicated.

Team A: Mr. John Van Dyk

Jan. 19	Grand Rapids, Michigan.
Jan. 20	Sioux Center, Iowa.
Jan. 22	Memphis, Tennessee.
Jan. 27	Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont.

Team B: Mr. Harro Van Brummelen

Jan. 18	Lacombe, Alberta. Bethel Chr. Ref. Church, Corner of 57 St. and 51 Ave.
Jan. 19	Lethbridge, Alberta. Auditorium of Immanuel Chr. School, 802 - 6th Ave. N.
Jan. 20	Victoria, B.C.
Jan. 21	New Westminster, B.C. Herbert Spencer School, 105 Sixth Avenue.
Jan. 24	Bellevue Washington. Bellevue Chr. School, 1701 - 98th N.E. 7:30 p.m.
Jan. 25	Telkwa, B.C. Telkwa Chr. Ref. Church, Highway 16 West.
Jan. 26	Terrace, B.C.

Team C: Mr. Albert Witvoet

Jan. 18	Kingston, Ontario.
Jan. 19	Sarnia, Ontario.
Jan. 20	London, Ontario.
Jan. 21	St. Catharines, Ont. Auditorium Calvin Chr. School, 300 Scott St.
Jan. 24	Thunder Bay, Ontario.
Jan. 25	Winnipeg, Manitoba.
Jan. 26	Guelph, Ont. John Calvin Chr. School, Water St.

SUBSCRIPTION FORM

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Other countries $7.00 per year; for 2 years $13.50.

The

REFORMED FOLLOWSHIP OF CANADA

On May 25, 1971 a group of men from various parts of Ontario met with representatives of the Reformed Fellowship Inc. to consider the possibility of forming an affiliate organization here in Canada. On this same evening the Reformed Fellowship of Canada was organized.

The people who formed this organization were drawn together out of a commonly felt need to speak out clearly concerning the many spirits and movements facing the churches and their members today. We believe that this calls for clear expression of the Reformed Faith, which we consider a precious heritage. We believe that it calls for direct confrontation with voices which question this faith — which raise questions concerning the infallible Bible, and/or our confessional expression of God's Word in our Reformed Standards.

ORTHODOX REFORMED

We confess to be orthodox and Reformed. We want to give expression to that of which the apostle Paul spoke when he said to Timothy, "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (II Timothy 1:13). And again, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Timothy 2:2).

We believe that our churches have rightly understood the Word of God as they came to confessional expression in the Heidelberg Catechism, the Belgic Confession, the Canons of Dordt, the Westminster Confession, and the Westminster Catechisms.

It is our aim to stimulate a greater sensitivity in the members of our churches who confess this faith. Hopefully we would challenge such confessors to see the total relevancy of the Bible to all of life, to come to greater competence in wielding the sword of the Spirit in all areas of life.

We believe the Bible to be the inerrant and infallible Word of God. We believe that it is the only Word of God given to us whereby we may come to know the incarnate Word, Jesus Christ. We believe that in Him it is totally sufficient ". . . that the man of God may be complete, furnished completely unto every good work."

ARE WE CONSERVATIVE?

Yes. But we retain the right to define this word ourselves!

We want to conserve the heritage God has given us through our fathers. We believe that God has been true to His promise that He would lead His church into all the truth. We would conserve it.

We want to conserve the confession of the churches as living confessions for all of life. We believe that they must consistently stand under the criticism of the greater standard, the Bible, but would emphasize that criticism of these confessions must be adequately proven to the churches before they may receive any measure of acceptance.

We want to conserve the biblical traditions of the fathers. Not simply because they are traditions! We want to conserve them because our God has told us to grow this way (Proverbs 1ff.). We recognize that they must always remain open to the criticism of the Word of God.

We want to conserve simple adherance to the Word of God in faith. We share with Paul, as we have learned from the Spirit speaking through him, the earnest desire to shun the wisdom of men (I Corinthians 1, 2).

CONSTRUCTIVE AND CRITICAL

We do believe that to be Reformed means to be reforming. We do not believe that the Spirit of God stopped His leading with our fathers. However, we emphatically deny that He failed them. We deny that He broke with the leading He gave them to strike out in different paths.

We will be constructive as builders in the building which God has given, which He used our fathers to be building down through the history of the churches. We want to be instrumental in causing the faith life of God's people to **grow**. We do not believe that the historic building must first be torn down.

We want to speak to the issues and problems of the day from the platform of the Bible. We believe that our churches and our schools need further building, but not rebuilding.

We intend to speak out unequivocally against liberalism where ever it raises its head. We intend to speak out against the cry for the radically new which finds its justification only in its newness. We believe that all the new must stand the test of intense criticism. We intend to speak out against all attacks on the Bible. Not that we believe that the Bible needs defending, but the adherance of God's people to the Bible must be defended at all costs.

"THE OUTLOOK"

The Outlook is the journal of the Reformed Fellowship Inc. with about 4,000 subscribers. Its purpose is clearly stated in its masthead, ". . . . to give sharpened expression to this (Reformed) Faith, to promote the spiritual welfare and purity of the Christian Reformed Church particularly and also of other Reformed churches, and as far as possible to further the interests of all Christian action and institutions of Reformed character."

We will be sharing in the use of this journal and heartily recommend it for the purpose stated above. Send a one dollar bill for a three-month trial subscription (for new subscribers only), or $5.00 for a one-year subscription, or $9.00 for two years, to **The Outlook**, Box 7383, Grand Rapids, Michigan 49510. (U.S. or Canadian currency acceptable.)

OUR OUTLOOK

We confess that we are pilgrims. We have here no abiding city. Our perspective is to the Christ who has ascended and who will again descend for the final culmination of all things. His kingdom is that in which we labour, "seek(ing) those things that are above, where Christ is, seated on the right hand of God."

We do want to work constructively in His Church and Kingdom. There is much work to do in bringing home the Word of God to the hearts of men under the blessing of the Holy Spirit. We do not believe that men can set about to establish that kingdom anywhere — it is established!

ORGANIZATION

The organization has chosen a board to work for them for the present. The men chosen are:

President:	Rev. Harry Van Dyken, Toronto
Vice-president:	Rev. Leonard T. Schalkwyk, St. Thomas
Secretary:	Mr. G. J. van Daalen, 242 Elmhurst Dr. Rexdale 601, Ontario
Treasurer:	Mr. John De Boer, 620 Supertest Road, Downsview, Ontario
	Mr. S. Harkema, Brampton
	Mr. W. Voortman, Burlington
	Mr. Peter Speelman, Rexdale, Ontario

We have adopted the Constitution of the Reformed Fellowship Inc. as our own. Certain modifications may be made to fit the Canadian situation.

We solicit members and support from those who share with us in our purpose and intent. Membership fee is $15.00 per year which includes a subscription to **The Outlook**.